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INTERNATIONAL BIBLE STUDY.

May 21, 1882.—*Mark* IV. 1-20.

"He entered into a ship and sat in the sea; and the whole multitude was by the sea on the land." We might have expected the revisers to change the curious expression, 'He sat in the sea;' but their passion for literality has hindered them. Well, it does not make any difference; the meaning is obvious; our Lord stationed himself in a little boat that was anchored close to the shore, for the convenience of addressing a large concourse of people, without being swayed by them here and there. In the Lord Jesus we note the union (so rare) of enthusiasm with common-sense, thoughtfulness as regards the details of ordinary procedure. He was on the sea and they were on the land, yet they could look upon him, all the better because he was not on the same level with them; and they could hear him, and be moulded by the word. He now speaks to us from heaven; but we can behold him by faith, all the better because he is not on the earth in his flesh; and we can hear him and be moulded by his new-creating words.

"The sower soweth the word." There is nothing in the parable or in its explanation to show that the sower was to be blamed because some of the seed fell by the wayside, some on stony grouud, and some among the thorns The preacher cannot tell beforehand who will allow the word to be taken from him by the adversary, who will fall away in time of persecution, who will allow the word to be choked by worldly prosperity, aud who will endure unto the end. If among those who are gathered by one's ministry there are some who afterwards fall away, if even only one out of four classes of those who receive the word, continues to keep it unto the end, it does not necessarily follow that the ministry is blameable. In the parable of the wheat and the tares Christ says that the Son of man is the sower of the wheat. But that parable differs from the one under comment, as the wheat represents true believers in contradistinction from the tares, representing false professors. As a matter of fact, the farmer does his best to prepare the ground for the seed before he sows it. Is there any thing analogous to this in the work of the evangelist? Is it his part to make the ground good before sowing the word of the Gospel? But what are we to understand by the good ground in this connection? The thing that causes a man to receive the word of the Gospel with joy and self-surrender, is the consciousness of his ruined condition, his utter inability to do any thing himself to secure the favour of God; it is the conviction that he is under condemnation, that causes him to welcome the glad tidings of salvation in Christ. How is the heart brought to this consciousness of its ruin? By means of the law of God. The law strips him of the notion that he can stand before God on the ground of his own merits. Sometimes the providence of God, by bringing a man into deep distress and disappointment, conspires with the law in pseparing him to receive the word of the Gospel. In these remarks however we go beyond the actual teaching of the particular parable with which we have to do. It is better in considering the parables to notice carefully the special drift of each one and limit one's attention to the lessons to be derived from it. We learn from this that our Lord did not expect that all men would receive the Gospel to the salvation of their souls; that many after having embraced it would after a while lose their sense of its value and fall again under the power of the world; and he makes us acquainted with the different influences that would imperil the perseverance of the saints. The seed that fell by the wayside was just as good seed as that which fell in rich ground; but it did not get below the surface, the word was not heartily embraced. That the preacher of the word must seek to become acquainted with the hearts of his hearers, and seek to adapt the preaching to them, we know, for we see this constantly exemplified in the preaching of Christ and of the apostles. The parable of the sower has been of immense service in the church of Christ, leading ministers and pastors to apprehend the need of constantly watching lest some of their flock forget to cleave to Christ; made acquainted with the tactics of the enemy they are the better prepared to baffle him.

"And other fell on good ground." 8. Christ told the Pharisees that there were harlots and publicans entering the kingdom before them. These classes were in a better position to understand their danger before God and their need of pardon and a pure heart, than the Pharisees were. Saul of Tarsus was one of the good ground hearers.

"And brought forth, some thirty, and some sixty, and some a hundred." A man hears the Gospel preached and goes away wondering at what he has heard. The adversary seeks to get away the word from his heart, by meads of his habits of life, his associates, his plans, his love of pleasure, his fear of man, his desire for the honour that cometh from man. But the man is thoughtful and troubled, and when in his own room falls on his knees and prays to God, and gets his convictions deepened, but at the same time is conscious of a faint hope of something better than he has ever known, springing up in his heart. Thus he is saved from the fate of the wayside hearer. He submits to Christ and rejoices in the forgiveness of his sins. He runs well, and is recognized as an accredited member of the church. But after a while, persecution arises; the great ones of the earth determine to put down these excessively religious people, who insist upon proclaiming their faith abroad. Our church-member finds himself in presence of difficulties and perils that he had never anticipated. The thought presents itself to his mind that it is rather presumptuous in him to insist that there is no salvation for men except in the narrow way that he hath chosen, and that it would be better to accommodate himself to the views that generally obtain among men. But in the testing hour, something bids him "consider him who endured such contradiction of sinners against himself," and the faintness passes away from his heart and he maintains his stand for Christ in the face of all that men can say or do. He grows in grace and in the knowledge of Christ, and becomes an elder in the church. He prospers in the world and attains to a high social position, and is very much respected because of the proofs given of his devotion to the truth. But his business makes increasing demands upon his time and attention; he gives liberally to the cause of Christ, and it does not seem to him wrong to be very much taken up with the large commercial or manufacturing interests that are so dependent on his oversight. All the day long his mind is conversant with the things of time and sense, and the objects of faith have no chance to exert their power upon him. They are in his intellect and in his memory; but are not his daily manna, and without being aware of it his soul is on the brink of starvation. Happily he becomes aware of his leanness, by some manifest failure in attempting some spiritual work, and rising to the height of the situation he consecrates himself renewedly to God, receives the grace of Christ afresh into his heart, and his last days become most fruitful. He once brought forth thirty fold; afterwards he moved on into the class of those who brought forth sixty fold; and when he was called on high he was bringing forth a hundred fold. Happy those pastors who succeed in carying many of their flock past these perils of the way.

"Unto you it is given to know the mysteries of the kingdom of God.' Unto you who seek to know them, and seek the knowledge of them from Christ himself.

"Uuto them that are without all these things are done in parables." Men are tested by the parables; if they have any real solicitude to know the teaching of Christ, they will seek the aid of the Spirit that they may come unto the knowledge of the truth that saves.

WEEKLY REVIEW.

—Perhaps some of our readers still remember the name of Father Barthet of Chundernagore, whose circulars entreating all the world to take tickets in a lottery promoted by him made their way to Bom-

bay a few years ago. He has not lost his faith in lotteries as a grand means of making up for the defective liberality of the faithful. The following is from the *Indo-European Correspondence.*

"Father Barthet, through the proper channel, applied for permission to start up another lottery. Here he was doomed to sad and cruel disappointment, our Colonial authorities being crushed under the weight of servility by a despotic government, the needed sanction was refused and the skeleton of that beautiful edifice stands there unfinished, loudly proclaiming the crying shame of a nation who only a few years ago boasted of having protected Rome with her bayonets".

—THE American papers make mention of the death of the Rev. H. H. Garnet, D.D., a coloured gentleman whose career has been in many respects remarkable. He was born in slavery in 1815. When he was about eight years old his father conceived the notion of making his escape from slavery with his family. Under pretence of attending a funeral, he made his escape by night with wife and two children. They slept in the woods by day and travelled at night. They were often in great peril from their pursuers, but made their way to Pennsylvania and afterwards to New York. In one place they were concealed in the barn of Dr. Garnet, a Quaker, and they afterwards took his name. Henry succeeded in obtaining, with a good deal of difficulty, a classical education. On one occasion the school where he with some other coloured students was being educated, was attacked by a mob and the building destroyed. Garnet was fired upon but he and his companions made their escape. Once he was dragged out of a street-car simply on account of his colours. This was in the State of New York. He became the pastor of a coloured church, and took a prominent part in efforts to bring about the emancipation of the slaves, visiting England twice by request to advocate the cause. At the time of the draft-riots in 1863 Dr. Garnet was pursued through the streets of New York by a mob thirsting for his blood, and escaped by hiding under the floor of a house. One of the last official acts of President Garfield, on July 1st last was to sign the commission for him to go as minister of the United States to Liberia. Three months after arriving in Liberia he died. It is matter of thankfulness that much of the strength of this colour prejudice is passing away. Coloured men are filling some of the highest posts; they are in the House of Representatives and in the Senate, and some of them are possessed of a commanding eloquence. All over the world we see men glorying in adventitious distinctions of colour, race, nationality, rank, wealth and the like. They who have no other distinctions make the most of these. The spirit of Christianity is thoroughly opposed to all this, teaching us to honour all men, and in honour to prefer one another.

—A GOOD many people in Bombay commit suicide in the course of a year; perhaps as many as there are days in the years; possibly many more than we know of, do it; the custom of immediate disposal of the body favouring the concealment. Occasionally some are not successful in their attempt to put themselves out of existence, and are apprehended by the police and condemned to imprisonment by the magistrate. This week a woman has been sentenced to a month's simple imprisonment for such an attempt. It does not appear to us that imprisonment is likely to make this world appear more attractive to the poor woman. We cannot deny that it is right to treat suicide as a crime; but if a person has made up his mind to part with life the penalty for not succeeding would only have the effect of making him more careful to do the thing perfectly.

—A CERTAIN number of Hindu widows in the Madras Presidency have been petitioning her majesty the Queen-Empress. Under the auspices of some reformers a number of marriages of Hindu widows with respectable parties took place lately at Rajamundry. But the ecclesiastical dignitary known as Shunkeracharya, the incarnation of orthodoxy, pronounced a sentence of excommunication against the parties who had contracted these marriages, intimating that a remarried widow would forfeit her caste rights and the right of entering the temples. If the widows had entered on a life of prostitution they would have forfeited none of these rights. Yet this Conservator of Hinduism has the boldness to decide that there is no pardon for the widow who marries again. An appeal was made to the Magistrate of Rajahmundry to hinder this sentence of the Shunkeracharya from taking effect. The Magistrate however decided that Shunkeracharya was right, and that he could afford no protection to widows thus marrying. He even found fault with those who had brought the matter before him. These facts are set forth in the petition. Her Majesty can do nothing, we suppose; but the ventilation of this crying evil will answer some purpose. The great majority of Hindus look upon the Shunkeracharya as the custodian of Hinduism. Meanwhile, there is one door out of the difficulty; let the system that is thus guilty of trampling on the rights of the weak and the helplrss, be forsaken for one that embodies the principle of clemency and justice.

—THE *Bengal Magazine* for April has a long article on "Modern Civilization" by Mr. Ram Chunder Bose, founded upon his observations in Europe and America during his recent visit. He was wonderfully taken with Madame Tussaud's establishment in London, and after describing the more public show-room, tells of his visit to the Chamber of horrors, where he saw the effigies of the great criminals. He thinks that these two galleries afford a good representation of Modern Civilization in its bright as well as in its dark aspects. When one gets behind the scenes there is a good deal that is unsatisfactory and even revolting.

The civilized countries of Europe and America have a dark, and a very dark side. No wonder! Every body knows the proverb,—Under the lamp, it is the darkest. There are millions of people in these favored lands who are deliberately sinning against light. The ancient Greeks and Romans held the truth, as the Apostle affirms, in unrighteousness, and God gave them over to a reprobate mind, so that they fell into vices which we cannot mention without a blush—which of course in the case of black fellows like ourselves means a peculiarly dark color!—and through them into a state of degradation so dark that the mind refuses to dwell upon it. The unfaithful and the wicked in Christendom hold a measure of truth, larger by far than what was vouchsafed to the most polished of ancient nations, in unrighteousness. Is it a wonder that they sink deeper into vice, and go down into depths of degradation even lower? There is licentiousness in some parts of Christendom more unblushing, vice more degrading, and crime more daring than is noticeable anywhere in non-Christian lands." And the refined way in which chicanery and fraud are practised, and crimes perpetrated is never thought or dreamt of outside the pale of civilisation.

The above extract needs to be followed up with another.

Human nature is the same every where, and civilisation merely gilds, but cannot possibly regenerate it. Under varieties of circumstance, it assumes varieties of types, but its motive principle, selfishness, is the same in all lands and all conditions. When conjoined with conscious power, as in the case of the European nations, it is seen in alliance with pride, haughtiness, spoliation, robbery, acts of oppression and outbreaks of tyranny. When allied to conscious weakness, it appears in association with duplicity, dissimulation, acts of treachery and feats of perfidy. European hauteur is the product in unregenerate European nature of conscious power; and Asiatic treachery is the product in unregenerate Asiatic human nature of conscious weakness. It is very easy to denounce in sharp language Asiatic duplicity and cunning, or European pride and haughtiness; but it ought to be observed that what we denounce in either of these two cases is human nature, which is the same every where, and which appears in different ghastly or lovely forms under different circumstances. Who will stand up and affirm that European human nature or human nature concealed under a white skin is better than Asiatic or African human nature, or human nature concealed under a black skin? Who again will stand up and affirm that the forms in which it generally appears in civilized countries are more amiable or less objectionable than those in which it appears in semi-civilized or barbarous lands? Are pride and haughtiness less detestable in the sight of God than treachery and perfidy? Are acts of tyranny and oppression less execrable than the dishonorable and mean artifices by which these are averted and neutralized?

This well-written paper closes with a statement of the following triumphs achieved by Christianity in lands which may now be called its home:

1. A public opinion of an exalted type.
2. The loftiness of the conceptions of God and religion compared with those of other lands.
3. The worship of God and efforts for the salvation of men in Protestant Churches.
4. Special religious services for deepening the work of God in the heart.
5. Efforts in behalf of children to bring them under the power of divine truth.
6 & 7. The multitudinous benevolent institutions, enlisting the sympathy and aid of all classes and ages.
8. The bright homes of Christendom.
9. Lofty types of character matured by the Gospel. Under this latter head we find the following:

The types of piety raised by the religions of the world are dark and dismal. Monasticism and asceticism in combination with direst torture, mortifications, penances, the obscuration of the mind and the spirit and the maceration of the body, are the forms of piety held in reverence in non-Christian lands, and in Christian lands, where our religion is professed, but not understood. Religion in these religions is a matter of external forms, extreme exercises, and external inflictions. Its vital elements, love of God, purity of purpose, sanctification of the inner man, light in the mind, joy in the soul emanating from faith, hope and charity, are not even thought of. A man or woman externally not separated, or

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scarcely separated from the devotees of the world, but with feelings, desires and aspirations essentially different from those by which they are animated, living in the world but not of the world, fleeing from the relationships and avocations of life, but hallowing them by his presence and influences, passing through inevitable trials and exertions with a faith ever triumphant, a mind ever hopeful and a spirit ever consecrated, holy and full of heavenly felicity, such as is attainable even in this vale of tears—travel from Dan to Beersheba in heathen lands and you will never find such a character. But such characters are by no means rare in Christian lands. I had myself the honor of coming across not a few in the course of my travels in America and Europe; and I have the honor of being closely associated in Mission work with some who may be represented as fair specimens of the sort of piety Christianity matures in lands in which, and among persons by whom its sway is acknowledged.

—In the *Christian* of March 23rd appeared a letter from the Rev. J. P. Wilson of Wandsworth Common, asking if we may not rightly in the beginning of each day pray to be kept that day from all sin with the expectation of being so. "Vouchsafe to keep us this day without sin" is a prayer that is familiar to all who use the Book of Common Prayer. Mr. Wilson writes again in the *Christian* of April 20th, stating that he has received the following letter.

"I am, like you, connected with the Church of England, but I do not subscribe to the whole Prayer Book. You ask if a certain prayer is right. I will give £1 to any charity you like to name if you will show me one text in post-Pentecostal Scripture speaking clearly and definitely of God acting (in present activity) in keeping his people from *sinning*. I do not write without years of thought and study. If He does not do so, is it right to ask Him to do it? The reason He does not is obvious, for, as one of the best instructed Christians I know, said to me, 'There is no need He should do so,' the Lord Jesus Christ having by his *death* set his people so free from the power of sin that they *need* not fall into it. *Mind* I do not say '*cannot*,' or '*do not*,' but 'NEED NOT.' (Rom. vi. 6, 18, 22)."

Mr. Wilson adds:

I thank our brother for this letter. It has strengthened my perception of the glorious extent of deliverance from sin declared in that Sixth of Romans to be given to us in the death and resurrection of our Lord Jesus Christ. But still I think the prayer a right one, even when tried exclusively, as our brother requires, by "post-Pentecostal Scripture." For St. John, when declaring the provision God has made for our not sinning, states also the danger that, through failing to use this, we may fall into sin: and it is against this danger that the prayer is directed. Would not even sinless Adam have done well to make such a prayer in Paradise every morning? Had he done so believingly, would he have fallen?

When a man truly believes on the Lord Jesus Christ he receives the Holy Spirit to dwell in him. He has power over sin and temptation, because the Spirit within him has this power. But the manifestation of the Spirit is exactly according to our faith, and it is only as we abide in the faith of a divine indwelling Helper equal to all the demands of our nature, that we shall be kept from sinning. Christians are to cleanse themselves from all filthiness of the flesh and spirit, because of the promises which secure to them the divine power moment by moment. Too many Christians in these days exercise faith only for a fractional part of the Spirit's power. We are kept by the power of God through faith unto salvation.

"Unto Him that is able to keep you from falling,—be glory."

—The special services at Dean Lane Hall, Fort, mentioned by us a fortnight ago, were found so fruitful and encouraging, that they have been continued through the last fortnight, the Rev. D. O. Fox still preaching every night. There have also been morning meetings. The presence of the Lord has been manifest in all these meetings. The discourses have been addressed not to the unconverted but to Christians. Not only have Christians been led to a truer recognition of the divine power that is brought to them when they fully submit, but others have been led to seek an interest in Christ. In these protracted meetings the great truths of redemption are kept before the mind some hours every day and faith is consequently developed in a measure that cannot be realized when the things of time and sense more largely absorb the attention. Heaven seems to come very near when you are waiting thus continuously on the Lord in company of those who are like-minded. What Mr. Moody calls drawing the net, was used in all these meetings. Those who had been addressed concerning the readiness of the Lord Jesus to save unto the uttermost, were asked to come forward and seek there and then from the Lord that larger measure of grace of which they felt the need, receiving at the same time careful instruction as to the conditions on which it is available. We believe that great numbers receive lifelong blessing in this way who would not have received it if they had been dismissed to go to their homes after the sermon.

—What we said last week about the difficulty of exchanging a policy of repression for one of conciliation, has been very sadly illustrated since we wrote. Mr. Parnell, with his associates, was liberated. Mr. Parnell took his seat again in the House of Commons. Mr. Forster, Secretary of Ireland, resigned. Lord Cavendish was appointed in his place, and landed in Dublin on Saturday last. On the evening of that day he was proceeding to Regent's Park on foot when Mr. Burke, the Under-Secretary, saw him, and alighting from his *char-a banc*, joined him, entering the Park with him arm in arm. A few minutes later they were found murdered, stabbed to death. This horrible murder has excited a universal feeling of horror and detestation, and Mr. Parnell and other Home-rulers have hastened to express their abomination of it. Up to the time of our writing this, no trace of the murderers has been obtained, although a reward of £10,000 has been offered for information that will lead to their detection. It is supposed that the crime was committed by Fenians, probably from America. We are not sure that the change in the policy of the Government is to be held accountable for this murder. It was probably the hatred of the Saxon that found expression in it.

—The revolution in Egypt is verging to a climax. Arabi Bey and his soldiery are in open defiance of the Khedive and the Sultan and the protecting powers. We can hardly persuade ourselves that he will be allowed to remain master of the situation.

—The cause of Theosophy has lost one of its most prominent supporters in this Presidency, one who, speaking of Christianity in a recent meeting of that Society, ended with the words "Fling it away." He has found out that the Bible is true, and has been frank enough to avow his change of convictions.

—We have received a letter from C. R. G., Nagpore, the contents of which have for the most part been anticipated in our issue of last week. The party whose baptism is referred to, was born a Brahmin but adopted by a Gosai who at his death left him his property. The young man attended the Free Church Mission School for some time. Great efforts were made by his heathen friends to hinder him from carrying out his intention to embrace the Gospel, but he was enabled to abide by his convictions and confess Christ openly.

NOTICES OF BOOKS AND REPORTS.

The *Indian Evangelical Review* for April contains an article entitled, An Oriental Interpretation of the Bible, a factor in Chr. progress in India. The Rev. J. P. Jones, Madura. A good deal is said here about the chasm between Western and Indian civilization, as hindering the foreign missionary from giving such a representation of Christianity as shall enlist the sympathies and influence the minds of Hindus. We understand that our Lord and his apostles were orientals, so that the difficulty of interpretation would seem rather to arise when the Gospel was to be given to the nations of the West. If the people of this country find difficulty in recognizing the teachings of God in the lives and usages of the missionaries, let them by all means take the *ipsissima verba* of Christ, the Gospels, but let them take them in their integrity. The substitution of rice and water for the bread and grape-juice of the Lord's Supper appears to us an utterly uncalled for liberty. The object of the Lord's Supper is not merely to indicate and promote the union of Christ and the disciples, but the union of the latter with each other. (1 Cor. x. 16, 17.) Take the natives of all India and bread is even more a constituent of their daily food than rice is. The substitution of rice and water is not orientalism, but self-will, and such a thing was never thought of among Christians in this country, but only among the Calcutta theists who honour Christ as they do Chaitanya or Mahomed or Buddh. We believe that what Christians have to do in this land is to preach the word with utmost simplicity and directness, studying Native modes of thought and expression so as to bring the thing home to them. This article contains some very just and important remarks with regard to the difficulty of understanding the Bible besetting the Native of India, as compared with one who has been brought up in Europe and America.—We have next in this no. of the review, a continuation of the Editor's article on Buddhism, Hinduism and Christianity. The following is given as the first utterance of Buddha after attaining supreme wisdom.

> Through ages past have I acquired continual merit.
> That which my heart desired I now attained.
> All sin and guilt are forever done away.

From this it plainly appears that Christianity begins where Buddhism ends. Buddha attained freedom from sin and guilt, and apotheosis, by the accumulation of merit in many births. But Christianity teaches that there is none good save One, that is, God, and requires the utter renunciation of the

idea of merit as a preliminary of deliverance from sin and guilt.

A friend has favoured us with a copy of the Report of the Seamen's Reading and Coffee Rooms, Lall Bazar, Calcutta, for 1881. We have more than once referred to the admirable work carried on in connection with this institution, in past years, and we are glad to note that the blessing of the Lord continues to rest upon it. The Report says:

"Our Coffee Rooms are conducted on thoroughly Christian principles, for the avowed purpose of not only rescuing the seamen from temptation, but also of bringing them to a knowledge of Christ as their Saviour. Every evening a service is conducted in the room set apart as a chapel, and large numbers of those who call in for refreshments are easily induced to step into the chapel to listen to the music and afterwards to participate in the worship. It thus happens that nearly every day in the year some poor wanderer receives a faithful call to return to his Father."

It is estimated that, on an average, not less than two cases of conversion occur daily.

We do not think that this positively religious character of the Rooms operates in the least to keep men away from the place. It has never been found since the Rooms were opened that any seaman objected to the religious character of the place. On the other hand we are decidedly of the opinion that a purely secular resort would be less successful in every way, and that fewer seamen would go to it than to such a place as we are maintaining."

Mr. Meik having left to engage in another department of the Lord's work, Mr. V. E. Bennett, who came out from home specially to engage in the work, succeeds him. The rent of the building, including taxes, is Rs. 430 per mensen. The cash sales were Rs. 11,837. The entire expenses exceeded Rs. 20,000. A number of letters from shipmasters and others, testify to the good wrought by this institution.

"Report of the Baptist Mission in N. India, for 1881." The stations occupied by this Mission extend all the way from Chittagong in Bengal to Delhi. We are sorry that the statistics of the whole have not been tabulated, so as to give a *coup d' oeil* of the whole. The establishment of the Baptist Mission in Calcutta took place about half a century ago, Serampore having previously been occupied some forty years. The present mission staff in Calcutta consists of four European and two Native missionaries, two pastors of English churches and two of Bengali churches. The two Bengali churches number 189 members. One of these churches reports an increase of 15. The Lal Bazar Church, English, numbers 86 members. The Rev. Mr. James thinks that in denouncing idolatry in a place like Calcutta, the strongest Biblical language should be used. He and Lieut Johnson placarded Calcutta with Scripture texts against idolatry, pasting the placards themselves for the sake of testimony. Mr. James thinks the heathen of Bombay much more heathenish than those of Calcutta. Mr. James made six journeys to the south of Calcutta, baptizing 46 from among the Chr. community. There are three missionaries at Serampore. The College work is still carried on there. They regret that there is no European vernacular preacher there. At Backergunge there are 6 Eur. missionaries and no less than 29 Native evangelists. 77 men and women were baptized last year, but we fail to ascertain the number of church-members. The work at Myamensing is supported by the churches of Victoria, Australia. The baptism of a good many Garos is reported under this head. Mr. Allen gives an account of his work in Cachar. At Dinajepore there are 114 members. At Monghyr 55. The missionary at Dinapore says:

We have often been surprised at the ignorance of our European brethren concerning religion. They are called Christians, but it is evident that it is more a national designation than a religious one. We do not hesitate to say that the heathen around us know more of the Saviour, owing to the instruction imparted to them daily, than the majority of our own people do.

At Patna there are 18 Native members; at Benares 13; in Agra 40; at Delhi 500 members are reported; at Simla, 60.

"The Theosophical Society and its Founders." A portion of this pamphlet consists of matter that has appeared in the *Dnyanodaya*. Other extracts are given, and a number of letters written by Col. Olcott and Madame Blavatsky, furnishing in their own words what seems like a direct contradiction of their late assertion that their Society was perfectly independent of the Arya Somaj. This pamphlet may be obtained at the Tract and Book Depository and at Messrs. Atmaram Sagoon & Co.'s.

The Bombay Guardian.

SATURDAY, MAY 13, 1882.

MY LAWS IN THEIR HEARTS.

There are two great promises relating to the Dispensation of the Spirit, *i. e.* the Christian dispensation; the first "I will pour out of my Spirit upon all flesh"; the others "I will write my laws in their hearts." The second is like unto the first; it is in fact, another way of expressing the same truth. We believe that there is nothing that would be so great a blessing to Christians generally as the right understanding of the second promise. The promise is not, I will write them in thy mind, or memory, or commend them to thy understanding; but it is this, I will make thy will to correspond with my will, so that thou shalt choose what I choose; my pleasure shall be thy pleasure. The great Mosaic word "Duty" shall be replaced by the greater word, Love. To very many, the grace of the Gospel is limited to the forgiveness of sin, but duty still sits upon her throne to keep us up to the mark in the matter of obedience. But Jesus came to save his people from their sins, not merely from the punishment but from the power and presence of sin; and salvation is a gift, from beginning to end; and there is grace for doing the things that are well pleasing to God. We honour the Lord Jesus Christ for the love that led him to taste death for us; but that same love is resurgent with him from the grave, and claims to sit upon the throne of our being, i. e. our will, to animate our will and make it the expression of God's will. This is full salvation. When we understand that the Spirit of God brings the mighty power of God into the very interior of our nature; when we understand by faith that the Spirit in us undertakes all that pertains to our moral being, just when and just so far as we believe in that available power and expect it, we have then the secret of success. The gift of tongues on pentecost was not enjoyed apart from faith; the apostles and other disciples believed in the readiness and power of the indwelling spirit thus to use their faculties, and according to their faith it was unto them. In like manner, I, in the presence of that which naturally would irritate, instead of relying on my own resolutions or efforts to keep from anger, confidently expect the power that dwelleth in me to meet the provocation and I find myself armed with a wonderful peace.

We are accustomed to say that God writes his law in our hearts by showing us that his will is the will of One who loves us supremely and is intent upon our happiness and highest well-being. This is very true; but there is a manifestation of the divine love that we perhaps overlook, viz. the presence of his all victorious power in our hearts, so that the yoke of Christ becomes easy and his burden light. Instead of believing in this indwelling power, we resort to self-tutoring, self-upbraiding, and we are pretty sure to find ourself worsted in the struggle. Then doubt about our acceptance, despondency, faint-heartedness naturally follow. We persuade ourselves that we have tried God and found him wanting; looked to Christ for succour and failed to obtain it. But this is just what we have *not* done; we have not tried God, we have tried simply our own wretched moral powers; we have looked *not* to Christ for succour, but to a special effort of our own heart. This is just as though the disciples of Pentecost had undertaken to speak in many tongues by their own intellectual effort. God writes his law in our hearts by showing us that back of our own resolutions and efforts, or rather back of our simple faith, there is an all-conquering power. When Sampson's hair had been shorn, he put forth his utmost efforts to do this or that feat, but all in vain; but when his hair was grown, and the Nazarite covenant between him and God was again valid, he could bring to the ground an amphitheatre of Philistines with comparative ease. Well, there is between the Christian and his divine Head a covenant by virtue of which all the power of the God-head is available for the Christian at every step of his way." "Be strong in the grace that is in Christ Jesus." "I can do all things through Christ who strengtheneth me." "All things are possible to him that believeth." In many cases of what is called full salvation, entire sanctification, the higher life, perfect love, &c. &c. the experience that is so rich in blessing, is just the discovery that God by the gift of his Spirit, introduces to the interior of our nature all the power that we need to do his will. How marvellously does this reconcile us to the law of God! To go to Nineveh is now a small thing.

Those who have read Jonathan Edwards' autobiography, may remember that during a part of his Christian life, he watched himself very closely, or rather watched Christ very closely, to ascertain in what particulars his own conduct fell short of the model life, and whenever he perceived failure in any line, framed a resolution by which to guard

himself at that point, and thus accumulated a large body of resolutions for the ordering of his life in Christ. Was he wrong in this? Not necessarily. If his reliance was on his own resolutions, it was an error, and a serious one; but if there was in him the fixed conviction that the grace of God was with him for all the demands thus made upon him, then it was not at all an error. If we look through almost any one of Paul's epistles we find a great number of precepts bearing on all the details of the Christian life. I receive Christ as made of God unto me sanctification, and rejoice with joy unspeakable that that which I have been so long vainly trying to find in myself, is mine by the gift of God in Christ. All the power pertaining to a life of godliness is brought to me in him as the fruit-yielding sap is brought to the branch through the vine. But now it is for me to learn from the word how I am to utilize this divine power. I cannot take it for granted that I am acquainted with all the will of God concerning me, but must search the chart, the scriptures, for indications of that will and never stop searching, for the perceptions of yesterday were good for yesterday, but need to be renewed today. As connected with this matter, we extract from an American magazine the following:

Habits may be removed by revolutionary and supernatural substitution!

By this we mean that the Divine Spirit can, in a single moment, with the concurrence of your will and the appropriations of your faith, work a change in your habits that shall be equivalent to your own disciplined substitution. The Holy Spirit can dig new channels for your activities in an instant, so that you who are so passionate and who under ordinary operations of grace would require months or years of conflict in which to completely change your temper, may have that temper sanctified, in the twinkling of an eye, by the revolutionary processes of the Holy Ghost.

Rev. Dr. Asa Graham cites a case which illustrates this truth. He was a man of much means, but who had been, up to the time of his conversion, an intense miser. Greedy covetousness had been the all-controlling indwelling sin of his life. After his conversion he felt bound to contribute liberally for the cause of Christ. Every gift conferred, however, wrung his heart with agony. Parting with his money was like parting with his life-blood. One class of teachers would have told this man that the good fight of faith with him would consist in resisting and holding in subjection such feelings, and in despite of the evil promptings, to give as God requires. Being taught by others "the way of the Lord more perfectly," "he went and told Jesus" of his evil case, and asked him to take away wholly, not only this indwelling sin, but to "save him unto the uttermost." The result was "a renewing of the Holy Ghost." From that hour, "giving to the poor," and "dispersing abroad," became the luxury of his life. The joy of his heart was to give as the Lord had prospered him.

Dr. Graham continues: "The easily besetting sin" of the celebrated theologian of America, Dr. Hopkins, was a very violent and easily-excited temper. This propensity held despotic power over him until after he had been for years in the ministry. On one occasion he did great injury to his own peace and the cause of truth under the influence of excited anger. The entire subsequent night he spent in prayer and humiliation, beseeching God to utterly annihilate in him that evil temper. Quite thirty years after that memorable night, that man of God testified that during all this period he had never in a single instance been conscious of the least stirring of an angry feeling or sentiment in his mind.

FRIENDLY WORDS TO EDUCATED NATIVES. VI.

(Continued.)

If man is not independent of his fellow-men, why should he think it a reproach that he should be dependent on the Creator and Upholder of all things? It is evident that even those who have extraordinary resources at their own command, men of genius, men of rank, men invested with the highest authority, are dependent on other men and are often dependent upon the meanest of men. It is said that King Charles II of England, while yet a pretender, became a humble suppliant to a boatman to convey him across the channel, and owed his life to the kindness of the boatman. There is nothing whatever in the way of earthly position or earthly possessions that can make a man independent of his fellow-creatures. Perceiving this some have thought that the only way to become independent is to limit one's wants, and cut off the desire for a number of comforts and conveniences that men generally value. This was the plan that commended itself to Diogenes. He would have so few wants that he would not be under the necessity of looking to his fellow-men at all. We knew a young man who had a great idea of being independent. He did not allow his mind to entertain the thought of his dependence upon God; he persuaded himself that with a sufficiently immovable will he could accomplish the destiny that he had marked out for himself. He was very ambitious, but could not bear the thought of being indebted to any body for help in climbing the hill of fame. As it was, he was dependent (to begin with) upon an indulgent father who allowed him to spend his time in study and literary pursuits, instead of bearing his share in the burden of supporting the family. This student saw that by reducing the number of his wants he would be less dependent on others, and practised self-denial in certain things that he might secure a higher place for self at last in the temple of fame. He was terribly cut up by a few words of criticism on something that he had published. This might have shown him the weak place in his boasted armour. With all the limitations he assigned himself, with all his abnegation of the common prizes of life, he was yet baffled, continually baffled, and the years went by without any sign of progress toward the chosen goal. Finally, he fell in with one to whom he became so engrossingly attached that when that object was removed by death he found himself in a world that appeared to him a perfect blank, having nothing whatever that was worth living for. The stone is not so dependent on the elements as the plant is, nor is the plant so dependent as the animal, nor the animal so dependent as man is, nor the inferior man so dependent as the man that moves in a higher sphere. To be independent we must go down in the scale of being and get as near to the stone as possible, which is indeed the course pursued by the Indian ascetics.

True independence is that which God himself has assigned to man. To be independent a man must have all-sufficiency. But all-sufficiency cannot abide in any mere creature; it is the prerogative of God to be all-sufficient to himself, and all-sufficient to those who trust in him and stand in their true relation to him. When there is entire harmony and amity between God and the creature, the latter is more independent than a king. He has a peace that nothing can disturb, having the assurance that all things shall work together for good to him, and receiving with imperturbability, trials, losses, bereavements, reproaches, opposition. Herod the Great could put John the Baptist in prison, but could not silence the upbraidings of his own conscience; he could put the prophet to death, but could not deprive him of the peace that he had through the love of. God shed abroad in his heart.

We come back now to the account of man given by the Bible. It declares that man has left the estate for which God created him; that he is under the dominion of sin; that he has no power by any works of righteousness to obtain the favour of God, even as the murderer can obtain no remission of his penalty on the ground that he has sometimes given alms; has no power to overcome his proclivity to sin. This picture is not pleasing to men. The imagination tells us a flattering tale, much more agreeable, making light of sin, and magnifying our supposed capacities of virtue. Well one thing is evident that it has not been written with a view to please man, and this goes far to show that it has not had its origin with man. The Bible says 'Let God be true, though every man a liar.' Man is an interested party, and cannot be trusted to determine his own measure of desert. There is but one Being who is competent to decide what the moral worth of man is, and that is God. "He that trusteth in his own heart is a fool." It has betrayeh us a thousand times in things relating to this life, and why should we allow it to determine for us the deep things of our relation to God?

REMINICENCES. CLXXIII.

Extarct from scripture note-book kept in Bombay in 1848.

June 25. Hardly any thing was more common with the Saviour than to argue with people from the stand-point of their own opinions, though these opinions were false. For example, "by whom do your sons cast them out?" As though their sons were casting out devils. "I came not to call the righteous but the sinners" as though the Pharisees were righteous. Allowing you to be as righteous as you say, I do rightly in consorting with sinners. Simon the Pharisee, where he takes Simon's opinion of his own religious standing and builds an argument upon it. The rich young man. whose opinion of his own blamelessness regarding the commandments, he takes as a basis of argument. Peter, who said, "We have left all to follow thee." He accepts the statement, though erroneous, that he may introduce a precious promise. In the parable of the talents," Thou knewest me to be a hard and austere man," &e. This method of meeting men is powerful, and is perhaps too much slighted. If people are self-righteous, perhaps there is no better way to enlighten them than to exhibit God's love to sinners. They imagine that they have the favour of God above others; if they find themselves excluded for their very righteousness and sinners preferred before them, they will be more willing to recognize their sins and their need of repentance.

There are these two things in true discipleship, namely, to be conscious of our own weakness; and to be strong in the grace of Christ. Many who attain to the first go no further. They are deeply sensible of their sinfulness and moral weakness, weep over it, confess it daily to God, but go no further. Their religion is bounded there. The sense of our disability is a difficult attainment, and to be greatly prized. But it is only half, only preparatory. Humility is of great consequence, but faith is more commanded in the Bible. Faith is not merely a persuasion of acceptance with God, but such a hold of God that we can face difficulties with Him, and do the work he gives us to do. Those tears of repentance that we go out of sight to shed, like Peter, leaving Christ denied and rejected before men, are in the end a weariness to God.

When the enemy rages and roars, when every thing looks adverse, and our efforts to do good only seem to have roused the indignation of the enemy, and we are tempted to say, nothing can be done here, then should we remember how the enemy raged around the cross of Christ, without extinguishing his love or turning him aside from his purpose to bless mankind. Let us not speedily conclude that these men are not the subjects of divine grace. Let us be strong in that grace. It gains not little victories alone, it is equal to the greatest emergencies, and is able to subdue the enemy in the moment of his greatest wrath and exultation.

With regard to our perishing fellowmen, God's love to them is emancipated by our faith. It is imprisoned in the eternal proprieties of the divine Government, until the voice of faith be heard. This is as a key to open the gate of egress; and immediatety the whole infinite propension of God's nature moves in the direction of the object mentioned. God's love visits whom it can; we are to bring impenitent sinners by the prayer of faith into the region where God can love and bless. Then, swift as the sun's rays, God's love will find them out.

Luke XVI. I &c. The astucity of this unjust steward was remarkable. In such a crisis most stewards would bend all their efforts to repair in some degree their wrong-doing, diminish as much as possible the appearance of guilt. Not so this steward. He knew that he was guilty and that he must lose his stewardship. Then the only thing to be considered was how to make the most of the few hours of authority that yet remained. He gave up the present as lost, and aimed simply at one thing, the improvement of his future prospects. In this appeared his wisdom. When a rich man who has been living as though independent and irresponsible, discovers that he has an account to render to God and that his stewardship is drawing to a close, what shall he do? Let him sieze the little moment of stewardship that remains, to make provision for the future. He has not like the unjust steward to sin in order to do this; for it happens that the great duty of his stewardship is to distribute his Master's property. It was given him to distribute: let him be wise then, and hasten to bestow his riches in relieving the necessitous. Then will the recipients by their prayers to God obtain for him the Holy Spirit.

The primary object of this parable is to give instruction to the Pharisees and scribes, who were sitting in Moses' seat, recognized as the religious teachers of the community. To them had been committed the living oracles; they were stewards of God and were now through the Messiah receiving a notification that the time was at hand when they must vacate their office and give an account of their stewardship. The revelation of God's grace to sinners they had neglected to communicate to those who were most deeply interested. Instead of this they had brought in their traditions, and their great object had been to represent themselves as favourites of heaven and shut the door of salvation in the face of publicans and sinners, making them believe that their was no hope for them. But there was still a little moment left for them, as to the fruitless fig-tree there was a fourth year given in which, if possible, to bring forth fruit. Instead of reviling Christ for his interest in behalf of the neglected classes, it would be well for them to give their attention to them and seek to make them acquainted with the grace of God. Let them address their fellow-men in the language of Isaiah lv. and point out how those who had no money, no righteousness of their own, could yet buy with Christ's righteousness all the riches of divine succour. Instead of reproaching Christ for receiving sinners let them hasten to receive them themselves, and tell them of the grace so freely available for all. Then would the publicans and sinners not only find eternal life, but their gratitude would lead them to offer fervent prayer in behalf of those who were showing such an interest in them, and in answer to these prayers they might themselves become the recipients of divine grace. How many churches there are of which at the present day, the heads and guiding spirits have been using their stewardship simply as a means of securing honour and emolument for themselves, and not for the communication to the mass of the people of the story of their birthright in Christ, and who are also at this day receiving in the providence of God intimation that the time of their stewardship draws to a close. Some of them might yet be saved if they would give themselves earnestly to the work providentially assigned to them and seek to make known to the masses the grace of the Gospel. In saving others they would haply find salvation themselves. The remark is made subsequently that the Pharisees were covetous, and the parable doubtless was understood as conveying an intimation to them that the wealth which they had been gleaning from the people on the plea that they were the Lord's stewards, and then consuming upon their own lusts, they would do well to restore to the people.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My dear Friend,—I have received another appeal from General Field as to the desirability of establishing a branch of the Evangelical Alliance in Bombay. I quote below the extract from his letter, which will come with more force than any words I can use. General Field is as you know the Secretary to the Alliance, and has for years lifted high the banner of our King in this Western Presidency prior to his retirement to England; where he has been much used of the Lord.

I would add that, if after reconsidering the matter, any friends would like to form a Committee to carry out General Field's suggestions, either the Rev. Geo. Bowen or myself will be glad to receive any communications they may have to offer in furtherance of the object in view.

I know it has been said we have a Missionary Conference and we need not to be affiliated with the Alliance, but however good the Conference is, however influential a body, it is not a representative one, for I believe I am correct in stating that no laymen belong to it, or are admitted to its councils.—Again, a Missionary Conference would be of no use in a time of strong persecution, their voice would not be heard with the same potency as that of the Alliance, which has several times intervened with success between crowned heads and the persecuted followers of Christ; and may I ask, are we sure of the constant quietness and entire absence of persecution which prevail now? He would be a bold man who can so affirmatively state.

I believe I am not in the minority when I affirm that the day is not far distant when thousands of heathen in this land will turn to Christ, and when this does occur a storm of persecution will burst forth in all its fury, missionary influence will for a time be paralyzed and we shall be glad then to avail ourselves of a friendly and powerful Alliance.

I do not wish to take up your valuable space with noting further advantages which might accrue by Bombay becoming an active branch of the Evangelical Alliance, or of the many good deeds done by the Evangelical Alliance, under the direction of the Great Head of the Church, to whom it ever looks for guidance, counsel, strength and whom it seeks to honour. General Field, the Secretary to the Evangelical Alliance writes as follows:—

"The Agency in the Lord's hand is mighty for good especially in the present day, when the old foundations would be uprooted if false teachers who deny that Christ has come in the flesh could have prior way and if the agnostics could also enforce their delusive ideas upon all. It is dreadful to find how very many who have been regarded as earnest and faithful men are departing from sound doctrine, literally giving place to seducing spirits and pushing the Lord who bought them, aside while they give their time to Politics, etc. Our *Basis* is becoming a *Test stone*, for all members must *consent to it*, and it is no small blessing to the Church of Christ, that while we go everywhere on our Mission of Peace and Love and Union, we also hold and bear testimony to all faithful gospel Truth. I have been thinking of how large a field for a Branch of the Alliance is presented in Bombay, and my chief reason for writing now is to suggest for your and the consideration of Brethren whether the small Branch, of which you are President, formed 2 years ago, could not be greatly enlarged, and become a very practical and permanent agency for good in uniting all Christians together, irrespective of denominational distinctions including *English speaking Natives*; could there not also be formed an Association of Native Chsistians to use the vernacular language. I know you have Union Meetings of Missionary and other kinds, but I do not think there is any regular united meetings like those which the Evangelical Alliance introduces, except I suppose *for the Week* of Prayer; I would urge a large representative Committee including Native Pastors, and then Quarterly Meetings to be established like those which our Branches hold in this country, and which we have in London. It would be a grand exploit in the Kingdom of the Lord Jesus Christ to unite all his people together in Bombay, and openly to manifest the unity of the Body of Christ. It would be a testimony in the sight of the Heathen to the reality of the Common faith; and the Holy Ghost I doubt not would in answer to faith and prayer give all a rich Baptism in His love and power—and send forth His Servants in renewed strength to gather in souls to His glory."

Let us seek the Lord and ask what is His will in the matter, and *if it is of Him*, He will bring it to pass. II. Chron: xv. 12.

Yours faithfully,
H. VanHeythuysen.

Bombay, 8th May, 1882.

Our Vernacular Examination.

Brethren of the South India Conferance, note sec. 5 para 2 in the report on *native work* adopted unanimously by the Bangalore Conference. "We are of opinion," para 2, "that

"in order to be fully furnished for this work "each of our Preachers [saving in cases par- "ticularly excepted by the Conference] should "acquire one or other of the *native languages* "and pass therein at the annual sessions of our "Conference. We recommend that the course "of studies approved in 1876 be accepted by "the Conference as obligatory upon its mem- "bers and that a Committee of Examination be "duly appointed from year to year to examine "in these studies, it being understood that as "sanctioned by the Board of Bishops the per- "son passing shall be excused from such por- "tions of the regular English course as do not "relate to strictly theological subjects." We think few will need to avail themselves of the benefit of this latter clause. But if they do, this clause excuses from nearly all studies except those under paras 1, and 2, in the classification of each of the four years' study as it stands in the Discipline of 1880. For the course of Vernacular Study see the minutes of the Conference of 1876, the *India Methodist Watchman* for March, the *Bombay Guardian* for Jan. 7, last. We are glad a goodly number are studyiug a vernacular. Why not every man make a creditable effort? Walk into a language and we have a sphere embracing millions, enough to inspire an archangel to try.

A MEMBER OF CONFERENCE.

MY DEAR BRO.—The Anniversary of the Black Town Methodist Episcopal Church Sunday School took place in the Church, Pophams' Broadway last Saturday the 29th inst. Rev. W. Joss of the London Mission, presided, Mrs. Joss gave away the prizes. Addresses were delivered by the Rev. W. Gondie of the Wesleyan Church, and Rev. T. H. Oakes of Vepery, and also by the chairman. That which made this Anniversary particularly interesting, was the Union of the Native with the English Sabbath School. It was indeed a beautiful sight to see sixty native children of the poorest class, clean and neatly clad, with happy faces sitting down to a good tea on equality with those of the English Sunday school. For convenience the native children occupied the left and the English the right of the speakers. What made the scene impressive was the fact, that it was the first of the kind in Madras. It is a step in the right direction, and should it become general, will do much to remove prejudices of race and religion. It is of no real use to make a loud profession of our love for and sympathy in native work, and long for their conversion from heathenism to Christianity, while we stand apart and are unwilling to meet them on terms of social equality. This departure is due to the active and energetic Superintendent, Mr. Tinsdale, who first suggested the idea in the Sunday School Board, and which met with a hearty response as all seemed interested in Native work. Hoping that others may follow this good example.

Yours fraternally,
J. B.

2nd May 1882,
Black Town,
Madras.

LETTER FROM NAGPORE, C. P.

SIR,—We have met with some difficulty in our work for the Lord in the way of opposition but blessed be God we have shouldered our way through it all. Besides our work here, we visit fortnightly 3 points on the Railway—Kamptee, Hardah and Budnaira. The 1st of these stations is about 10 miles from here and could be reached by train in ½ an hour. Kamptee is a Military cantonment, where are stationed a battery of Artillery, one European Regiment, one Regiment Native Infantry and one Regiment Native Cavalry. It is a beautiful station, and strange to say, when cholera enters it, it generally makes a good sweep. The Medical authorities attribute the occasional unhealthy state of the station to the inundation during the monsoons of the river which flows hard by.

Our friends at Kamptee have sustained a great loss by the transfer to Burmah of Colonel McCausland of the Artillery. This blessed man of God labored indefatigably in his Master's cause. God has used him in the salvation of many souls. May he realize more powerfully than ever before his Master's presence, is my earnest prayer. It was at his request that I went over to Kamptee to conduct week-day religious services at the Free Church where he had been himself conducting meetings. We have conducted meetings in this Church until a month ago when we were informed thro' a Christian brother that we were no longer to have the use of the building on the score that we had occupied the building without the permission of the authorities at Nagpore, and that Colonel McCausland had no authority to grant us the use of the building in question, and so we have been obliged to conduct our services in the Soldiers' Prayer Room in the Artillery Lines. Although the attendance has not been good, yet we have realized, blessed be God, much of the presence of Jesus and have been enabled to do more Holy-Ghost shouting, which, we must confess, we had in a measure restrained in the former building.

The Scripture Reader of Kamptee, Bro. Charles Swinnerton is a grand good man. It is a treat to look at his bright happy face. He is a thorough evangelical soul. The Chaplain under whose orders he is supposed to work puts great pressure upon him. We know the poor man is shackled and hampered.

Wardah is about 45 miles from here. There is a but a sprinkling of civilians in this Station. Our religious meetings are held in the Station-Master's quarters. The Station Master's lady takes a lively interest and actively cooperates in God's work.

Budnaira is another point on the G. I. P. Railway about 60 miles from Wardah and 105 from Nagpore. Our services are conducted in the Railway Library and the attendance at some of the meetings is good.

Bro. Immanuel, a teacher in the Church of England Native day School, during his leisure hours accompanies us in our street preaching, and has had to suffer persecution in consequence, from his own people. He has borne this with Christian calmness and patience. He has since resigned his appointment in the School. Our Christian friends are kindly requested to pray that the Lord may provide for this faithful brother.

There is a decided change for the better in the weather. Glory to God for salvation and His 10,000 other kind gifts. Hallelujah!

Your Bro. in Christ,
T. E. F. M.

8th May 1882.

NOTICES.

BAPTIST CHURCH, (Bellasis Road Byculla). The Rev. W. D. Etherington, B. A., will (D.V.) preach to-morrow (Sunday) at 7-30 A. M. and 6 P. M.

M. E. Appointments for to-morrow. Grant Road, 8-30 A. M. Gilruth; 6 P. M. Northrop.——Dean Lane, Fort, 11 A. M. Bowen; 6 P. M. Gilruth.——Mazagon, 11 A. M. Wright; 6 P. M. Stephens.

Epitome of News.

SATURDAY, MAY 6.

—*Bombay Gazette*: On the 4th May Mr. Forster resigned the Chief Secretaryship in Ireland, and attacked the policy of the Cabinet in releasing the suspects. The same evening Mr. Parnell and the other liberated Home Rule members took their seat in the House of Commons, and availed themselves of the opportunity to deny that any compact had been entered into between them and the Government. Lord Frederick Cavendish, brother of the Marquis of Hartington, succeeds Mr. Forster, Mr. Michael Davitt has been released from Portland. The policy of coercion has been definitively abandoned. All this has come about with a suddenness quite as startling to those who looked for a forecast of the policy of parties to the London press only, as was the result of the recent General Election to the readers of the metropolitan journals.

—Same; Constantinople: In the beginning of May the Sultan is going to make a bid for popularity by treating his subjects to a conspicuous display of one of the most important functions of their faith. His two sons are to be circumcised; at the same time five thousand other boys are to be circumcised at the Sultan's expense. Five thousand new robes have already been commanded for these candidates.

—Government has appointed Sir Frank Souter chairman of the Town Council.

—The Revd. R. F. Winter left for England on Thursday by the s. s. Bedouin, on three months' leave. The Revd. Mr. Letward, of Poona, is to act as Harbour Chaplain.

—*Times of India*: It will be seen from a letter published elsewhere that "A Merchant is entreating the Government to re-establish the Cotton Frauds Department. His complaints are of sufficient importance to deserve the attention of the Chamber of Commerce, and if they are well-founded the merchants as a body should take action in the matter. They have the remedy in their own hands and the law as it at present stands should help them. If not the law should be amended. After the years of persistent agitation for the abolition of this obnoxious department, it is curious to find one of the Bombay merchants calling so speedily for its restoration.

—*Daily Telegraph*: The Edison Company has now inaugurated in Holborn a system for general domestic and street electric lighting, and they are using for this object two of the largest dynamo machines in existence, driven by engines of over 100 horse power, and capable of supplying upwards of 2,000 incandescent lamps, and incidentally capable of magnetising any number of watch springs. The importance of last night's demonstration on the Holborn Viaduct was that it was the first instance in this or any other country in which the electric light has been produced, distributed, and measured out, precisely in the same way as gas is supplied to the public. Some 2,000 incandescent lamps were at work, on Mr. Edison's premises, at the Railway Restaurant, in the shops on the the Viaduct, and in the street lamps—all served by the single powerful machine we have mentioned. From the same centre wires might conveniently be extended half a mile in any direction, and laid on as gas or water are. This gives some idea of what will be necessary if London is to be lighted electrically. Every square mile or so will require its central station and machinery, whence, radiating like a spider's web, the current may be distibuted to be used for lighting or any other purpose for which electricity is available. The effect of last night's display was very satifactory. The illumination was sufficient, it was well diffused, and perfectly equable. Up to the present time, no other light of any kind is so good in all respects as the incandescent lamp. What the public will now require is some assurance as to the cost, safety, and convenience of the new illuminant. As to expense, there can be but one test—experience—and that has yet to be gained. Electric light, measured by candle power, can be produced by steam machinery much more cheaply than gas, and there can be scarcely a doubt that it will eventually be supplied to the public at a lower rate, provided the interests of the community are safe-guarded against monopolies.

ASIA THE SOCIETY

Monday, May 8.

—At Shanghai recently a man shot himself because he had inherited a large sum of money. "The deceased inherited the sum of $25,000 on the death of his uncle, the late Mr. Camillo de Souza and it is supposed that this good fortune turned his brain."

—Three cases of suicide by drowning are reported to-day.

—*Madras Times*: Our correspondent at Trichinopoly writes:—The car festival was celebrated at the fort yesterday (Ist instant) and an accident occurred while the car was being drawn through the streets. An axletree broke, and the car tumbled down, causing great confusion and excitement among the crowd of natives assembled on the occasion. Fortunately no serious injury was done by the unlucky occurrence. A few men were slightly bruised, and a drummer sustained a wound on his forehead, and was taken to the Municipal hospital for treatment. The Hindus look upon the occurrence as a very bad omen.

—*Indian Witness*: We learn by a private letter from Rome that there has been another notable accession to the Methodist Episcopal Church in that city from the ranks of the Roman Catholic priesthood, the Rev. F. Chuciani, of the Port of St George, near Ancona. This priest was in a responsible position, with nine other priests under him, and was a man of influence among the people, holding good certificates as to the purity of his life from both superiors and subordinates. Our correspondent heard him deliver the address in which he renounced his allegiance to the Papacy and affirmed his acceptance of the doctrines and discipline of the Methodist Episcopal Church. "The house was densely crowded and many went away who could not find even standing room inside. The large congregation frequently applauded him, and when he sat down they cheered him heartily. Several Roman Catholics came up to him and said, 'Bravo! you have done a good thing, and we only wish we had the courage to do the same.' He is a modest, fearless man, said to be very eloquent, and gives promise of much usefulness.

Tuesday, May 9.

—The Fire Marshal of New York in his annual report states that there were 1,785 fires in that city in 1881, and that the total loss by fire was $5, 820, 259. More than 400 of last year's fires were due to carelessness.

—*Bombay Gazette*: A correspondent informs us that a Puttewalla empolyed in a Government office at Verawal ran amuck the other day close by the Magistrate's house, and killed a girl and seriously wounded a man before he could be overpowered and disarmed, He was committed for trial next day, and the day following, the Sessions Court sitting at the time, was sentenced to be hanged

—The Government of India have signified their approval of the proposals made by Mr. Campbell, Commissioner of Customs, in regard to the reduction of the Bombay establishment. It has not been found possible to make such large reductions as were at first hoped for, but as it is the services of about 200 employés will be dispensed with, chiefly in the appraising and inspecting departments. Messers. H L Wright, Jehangier Dosabhoy Framjee, and W. E. Young will be the Assistant Collectors, and in all probability a special grant will be made to those who are compelled to retire from the service.

—A Racquet Court has been built on the Esplanade for Rs. 26,000.

—*Times of India*; London Telegram, 8: No arrests have yet been made in connection with the assassination of Lord Frederick Cavendish and Mr. Burke.

The assassins were probably American Fenians.

A manifesto has been issued in the joint names of Messrs. Parnell, Dillon, and Davitt, denouncing the authors of the outrage.

Mr. Forster has been reinstated as Chief Secretary for Ireland.

Both Houses of Parliament have adjourned as a mark of respect.

—The French opponents of the Monaco gambling houses are making great capital of the fact that the establishment of Monte Carlo offered to the Queen of England during her residence at Mentone a magnificent basket of flowers, which her Majesty refused to receive.

—*Overland Mail*; April 23: It is reported that in Moscow eighty workmen employed in the cathedal in the preparations for the coronation of the Czar have been arrested. A mine is said to have been discovered under the edifice. The Metropolitan of Moscow refused to perform certain ceremonies pertaining to the present season on account of this discovery, and the police prohibited the Easter performances in the popular theatres. It is further stated that on April 14 the prefect of police received as an anonymous present a basket of eggs, several of which were found charged with dynamite. A little note said—"We have plenty more for the Czar's coronation." A mine cleverly concealed has been discovered on the Nicolai Railway. The subterranean works were quite finished, and the wire communication with the rails was in its place, but the explosible matter and galvanic battery were not prepared. Several arrests of railway *employés* have been made.

—On the evening of April 12, Commendatore Notar Bartolo, director of the Bank of Sicily, and ex-Syndic of Palmero, while visiting a farm called the Mendolilla, in a somewhat solitary position in the commune of Cacamo, was captured and carried off by five malefactors, disguised as *bersaglieri*, who demanded 75,000 fr. as his ransom. The notary was subsequently liberated, his family having paid 50,000 fr. Another landed proprietor was seized, on April 16, in his own country house near Caltanisetta, and has been liberated on the payment of 15,000 fr.

—Amongst the deaths recorded this week are:—Major-Gen. Jackson; Col. T. Clifton; Sir H. Cole, K.C.B.; Mr. Charles Darwin; the Countess of Wemyss and March; and Lady H. Bentinck.

—Here is an extract from the petition of the Hindu widows to Her Majesty, Queen Victoria referred to eleswhere. "We asked the reformers of Rajahmundry if they could give us both a husband and God, knowing full well that the one is necessary for our worldly welfare and the other for our spiritual welfare. Their intercession with the Sankaracharya was to no purpose. He was stubborn. He could not be moved. He is a Sanyasi. A Sanyasi has no feeling. We could not move him by entreaties and tears. If a Guroo was wrong we could appeal to our Hindu Kings in old days. You are our Queen, our Empress, our ruler. We asked our supporters of Rajahmunday to appeal to your Majesty against the verdict of His Holiness. Your Majesty is far away. Mighty oceans are between us. We asked our reformers to appeal to your representatives in India. They applied to the Magistrate of Rajahmundry to protect us under Act 15 of 1856. We were encouraged in our hope by the report of the Select Committee when the Act was passed, who said the object of the Bill was to protect those Hindus who would follow a different custom according to their conscience and convictions and to protect them from the thraldom of those who oppose the widow-marriages. We were sanguine of our success when we read at page 253 in Strange's Hindu Law: "They (the Legislators) have moreover secured to her all her former property, *rights and privileges*." But sad was the disappointment! Alas! On the 27th February last, the magistrate issued another *bull* severer than that of Sankaracharya. He said he could give no relief, he could not protect us from the thraldom of others. He went a little further. He even found fault with our supporters for applying to him for assistance. He was thoroughly mistaken. He thought they could not bear the inconveniences they were subjected to by their excommunication. But the fact was, they applied to him for assistance for *our* sake, but not for their sake. They apprehended and that rightly, that as long as the prohibition of entering temples continued, no widow would come forward to remarry. But for the prohibition, many widows would have become wives by the time. "Of two evils choose the less" is the wise saying. They may give up their earthly lord (husband) but how could they give up their heavenly Lord (God)? They thought Mr. Johnson, your representative in these parts, would allow them both the lords. He would not do it. The reason is best known to himself. Sankaracharya is strengthened. We are crushed by the combined action of the Pope and the Magistrate. Oh Mother-Queen Victoria, will your Gracious Majesty not interpose and assist us?

Wednesday, May 10.

—The total number of patients under treatment at the several lunatic asylums is this Presidency during the year 1881 was 903 as compared with 913 during the preceding year. The number of male patients fell from 764 in 1880 to 752 in 1881 while the number of female patients rose from 149 to 151. Two hundred and fifty-two persons were newly admitted, and 5 readmitted. The daily average strength was 632: males 514 and females 118. The number discharged was 223. Of these 67 were cured, 154 were transferred to friends (149 improved and 5 unimproved), and 2 were "discarged otherwise."

—The following is from a London telegram in to-day's Bombay Gazette: At the inquest held to-day (8th) in Dublin by the City Coroner, evidence was given as to the finding of the bodies of Lord Frederick Cavendish and Mr. Burke, and all that is yet known of the circumstances attending the assassination

Mr. Steel, the chief messenger at the Castle, deposed to seeing Lord Fredrick Cavendish leave the Castle on Saturday afternoon at 5-30. He saw Mr. Burke the Under Secretary, at the swearing-in ceremony that afternoon, but did not see him leave.

The driver of an outsider car said that as he was plying for hire at 7 o'clock on Saturday evening, he was called by Mr. Burke, and told to drive to the Under-Secretary's Lodge in the Phœnix Park. While on the way Mr. Burke hailed a gentleman who was on foot, and got down and walked arm-in arm with him. That was near the entrance of the Park. As the witness was leaving, he saw an outside car, with women on it, turn round the Gough Monument, from the direction of the city, and drive towards the magazine, which is near the centre of the Park. There was no other vehicle in the Park at the time. The witness heard of the murder six minutes afterwards.

Two witnesses named Maguire and Forey deposed to the finding of the bodies a little after 7 o'clock; the bodies were thirty feet apart. The witnesses saw no one about.

Other witnesses described the terrible wounds which occasioned death.

The coroner, in summing up, remarked that the frightful injuries, so mercilessly inflicted, indicated the assassins to be more like demons than human beings.

The jury returned a verdict of wilful murder against some person or persons unknown.

The body of Lord Frederick Cavendish will be removed to-night to Chatsworth, Derbyshire, the seat of his father, the Duke of Devonshire, to await the interment, which will take place on Wednesday.

—Same; Rangoon, 9th: The *Rangoon Gazette* has received a report from a usually reliable source that Mrs. Manook, wife of the late King's Foreign Minister, died from injuries inflicted during her imprisonment. The fact that there has been no public disapproval by

the Government of the late imprisonments and beating of Armenians in Mandalay makes their position somewhat critical. Some of them were registered British subjects. They have undergone no trial, but are condemned and treated barbarously, on a report of their being in correspondence with the Burmese princes in Calcutta.

—The *Jam-i-Jamshed* is shocked at the growing tendency of hotel-keepers in Bombay to engage barmaids to attract customers.

Venus and Bacchus have generally been on good terms, in this world.

—It appears from the particulars of Mr. Darwin's death that he had been suffering for some time from weakness of the heart, but had continued to do a slight amount of experimental work up to the last. Even so late as Tuesday evening (April 18), at eight o'clock, he was in his study examining a plant which he had instructed one of his servants to bring him. At half-past eight he was carried up to his room, where he read for a short time before going to bed. About midnight, however, he was attacked with pain in the chest, faintness, and nausea, and he remained in an extremely distressed condition of weakness until four o'clock on Wednesday afternoon, when his death took place. In the meantime, Dr. Moxon had been sent for from town, but he only arrived a very short time before Mr. Darwin's death. The patient remained quite conscious until within a quarter of an hour of his death, at which Mrs. Darwin and several of his children were present. At the moment of his death he was sitting supported by his son, by the side of the bed.

—The Madras Government have received intimation that Reuter's telegram of the 24th April in regard to the ex-Gaekwar is without foundation.

—M. Rossetti's death, says the *World*, was probably due less to disease than to the weapons employed against it. A peculiar form of nervous irritability, the most distressing symptom of which was continual sleeplessness, had driven him, like Coleridge and De Quincey, to the habitual use of opium, and of the equally fascinating and even more dangerous hydrate of chloral; and it is now painfully evident that the relief obtained was dearly purchased. I suppose there are cases in which opium wisely administerred may be safe, if not beneficial; but chloral is one of the most perilous gifts of modern chemical science, and I have reason to know that its use is becoming frightfully common.

Thursday, May 11.

—The *Times of India* in a long review of Professor Peterson's Lecture, of "Gleanings from the Vedas," takes rather an unfavourable opinion of the Lecture, winding up in these words: "As for the lecture before us it is perhaps kindest to say nothing more than that it might have been written by one who did not know a word of Sanskrit, and could not have been written by any one acquainted with the ordinary rules of English Synatx."

This is rather hard upon the Registrar of the Bombay University.

—Same: The Admiralty furnishes a successor to both Lord Frederick Cavendish and Mr. Burke. Mr. George Otto Trevelyan, who has been appointed Chief Secretary for Ireland, is, like his lamented predecessor, still a young man in the parliamentary sense, having been born in 1838. He is a son of Sir C E. Trevelyan, Bart., the well-known ex-Indian Civilian, who was some time Governor of Madras and afterwards Financial Member of Council. His mother was Hannah More Macaulay, sister of the historian, whose life and letters were compiled by the new Chief Secretary a few years ago. Mr. Trevelyan was educated at Harrow and Cambridge, where he distinguished himself in classics, being second in the first-class of the Classical Tripos. He first entered Parliament in 1865—the same year that Lord Frederisk Cavendish began his parliamentary career—as member for Tynemouth.

—Mr. R. G. C. Hamilton, who has been appointed Under-Secretary, is one of the leading permanent officials of the Admiralty, being in charge of the Accountant General's Department.

—The boiler of an engine attached to a goods train, burst on Monday near Sabarmuttee, causing the death of Mr. C. Fernandez, the driver, and Nana, second fireman.

—The *Kaiser-i-Hind* with English Mails, left Aden for Bombay, Wednesday 8 a. m.

—The Canadian Senate has finally passed the Bill legalising marriage with a deceased wife's sister.

—*Bombay Gazette*; Belgaum: Private Charles Hall, of the 2nd Battalian Royal Irish Fusiliers, suffered the last penalty of the law this morning at 5-45 for the murder of a native woman named Rookmi, to whom he appears to have been much attached.

He was influenced by jealousy.

—*Indian Daily News:* On the night of Wednesday last the widow of the late Baboo Hira Lall Roy Chowdry, Head Clerk of the Judge's Court of the 24 Pergunnahs, left her home with her two infant daughters, and took shelter in the Zenana Mission House at Barrackpore under the superintendence of Miss Good. The young widow was left unprotected by the death of her husband, which event took place only three years ago. During this interval she lost her son. She placed herself of late under the tuition of the Zenana teachers, and has now made up her mind to embrace Christianity.

—*N. Y. Evangelist*: It appears that the Canadian French in New England have increased rapidly within a few years, amounting now to the suprising number of 400,000, of whom 100,000 are in Massachusetts. The great body of them are found in thirty-five of the large towns and cities of the Eastern States, and chiefly in manufacturing places. In Lowell there are 11,000 of these people, and there, as in other large manufacturing centers, mill managers prefer them to any other class of operatives. They *do* educate, on a scale that should shame their accusers. It was shown that in Lowell they have 7,293 children in the schools, and of these 6,193 are in the public schools, 1,193 in the parish or Catholic schools, and yet most of the French are Catholics. In this they show vastly more intelligence and independence than do the Irish Catholics. What is true of them in Lowell is essentially true in other places.

—*Lancet*: The scientist is at liberty to reject Religion as an aid to Science, but if he dose this on the ground that what Religion has to offer is hypothesis, he must on the same ground reject the hypothesis of life as a property of protoplasm. All true men know this; and when in their writings and utterances they indulge in the romance of Scepticism, the position they assume is one-sided and untenable, because they are in truth just as sceptical as to the explanation which Science has to offer with regard to the mysteries of origination and life as they can possibly be in relation to the explanation which Religion proffers, and on precisely thesame grounds. If the undemonstrable is to be denied and repudiated on the one side, it must be denied and repudiated on the other also. This may be submitted as the negative view of the subject suggested to us.

—The telegraph system has grown with great rapidity in England. Mr. R. W. Johnston, Postmaster of the City District of London, in a recent lecture stated that 50,000 miles of wire in 1870 had increased to considerably more than 100,000 in 1882; 2,200 instruments worked by all the companies have increased to nearly 9,000 worked by the Post office; and 2,500 telegraph offices under the old system have increased to more than 5,500 under the new. Four thousand persons of all classes employed by the companies have increased to nearly 12,000 employed by the Post office, and of these about 1600 are women.

Friday, May 12.

—*Times of India*; Alexandria, 11: Araby Bey has summoned the Chamber of Notables with the avowed object of deposing the family of Mehemet Ali.

—The Rev. E. Champion, of Jubbulpore, according to the *Indian Churchman*, has accepted a benefice in Tasmania, and will leave the mission in which he has so zealously laboured for twenty-four years.

—A contemporary says it is not perhaps generally known that Lord Frederick Cavendish was by marriage a nephew of the Prime Minister. Lord Frederick married the daughter of the late Lord Lyttelton, whose wife was, as is well known, sister of Mrs. Gladstone.

—Deputy Surgeon General Moore leaves Bombay to-day for England.

—Deaths last week, 419.

—The *Bombay Gazette* hears that the Anglican Bishop of Bombay has given to all his clergy a semi-official intimation that they are on no account to marry any person who may have invoked the law to dissolve a previous marriage, on the ground, apparently, that his lordship objects to the assumption by the State of the right to grant a divorce on any ground whatever.

Our contemporary believes that one result of such proceedings, will be to precipitate disestablishment.

—Same: An admirable story regarding the Maharajah Holkar reaches us from Ajmere. Near that city is Pohkar, a place of pilgrimage celebrated for its sanctity, for the number and rapacity of the priests, who are always giving great trouble to the district officers, and for its annual horse fair. Here the Maharajah, on pious intentions bent, proceeded with his retinue, to the loudly expressed joy of the Brahmins, who, from so great a potentate, expected much spoil. His Highness of Indore was, however, equal to the occasion, and contrived to unite the service of God and Mammon, in a manner which does infinite credit to his genius, and is suggestive of an overflowing treasury. The holy men, who had assembled to the number of I,100, were informed by the Maharajah that it was his day for fasting, and that if they would join him in this holy function, he would give them twelve annas each. Although it was considered that so great a prince might have made the twelve annas a rupee, yet the offer was gladly accepted and the priests fasted from morning till 5 in the afternoon, giving His Highness the full benefit of their prayers and intercessions. Then Holkar quietly got into his wife's palanquin, and escaped to Ajmere, without giving the Brahmins a single rupee.

—The Str, *Vendabola* is reported ashore at the Gulf of Suez.

—*Bombay Gazette*; London, 11: Mr. Gladstone, the ministers, and two hundred and fifty members of the houses of Parliament attended the funeral of Lord F. Cavendish at Edensor church Chatsworth.

The Queen and the Royal family were represented. The chief mourners were the Duke of Devonshire and his sons. There was a long cortége, and the ceremony was very impressive

—The Decca is a new B. I. S. N. Co's steamer of 4100 tons, 400 ft. long, 2000 horse power.

Selections.

A MINISTER'S DREAM BEFORE HE WAS KILLED,

The Rev. C. C. Showers, a local preacher of Bloomington, Ind., was suddenly crushed beneath the cars at Greencastle, on Feb. 16th, He came upon the noon train of that day from his home, en route for Indianapolis, and thence to different points in Ohio, in the interest of the large furniture factory of "Showers Bro-

thers," the brothers being his own three sons. He came to Greencastle, and having three hours to wait, called on some of his old friends, appearing in better health than usual. He was a hale, active, robust man of sixty-five years. On returning to the depot to take the Indianapolis and St. Louis train east he had to cross the track of the Louisville, New Albany, and Chicago road just at the double depot. He thought his train was coming beyond the platform, and was walking with his hand to his face as a shield from the snow-storm. It proved to be the down train for New Albany, and owing to the escaping steam from a near engine he did not hear the train, and stepped on the track immediately in front of the slowing engine. When about to strike him he saw his danger, and turned suddenly with his back to the train, but in his bewilderment had not time to leap before the iron guard struck him. He was carried thirty-eight feet, caught under the wheels, and crushed to death. He lived a few minutes, but never spoke. But here is the remarkable part of this terrible affair.

On Saturday night, at his home, he had an impressive dream, which awoke him. He told his wife, and at early morn went to one of his sons and related it to him. He also told it in Brother W. F. Browning's class, at the church of which he is a member. He dreamed that he suddenly died and a guide escorted him among high mountains until they came to a deep ravine and large cave, into which a great throng of wretched people were entering. As each one entered and was ordered to advance he fell on his knees and begged for mercy, but a deep and solemn voice would say it is "too late," "too late," "too late," repeating it thrice to each. His guide told him that this was the entrance to hell, and they who entered were worldly Church members, and that the fault was largely owing to the preachers, who preached more to please than to save souls. The guide told him that was not his doom, and that he would soon take him to his heavenly home.

He was so impressed with the strange, bright vision, that he spent all day Sabbath consecrating himself to God. On Monday he was to start on his trip, and did so. One of his sons was to go that same day to Louisville on important and urgent business, to be absent a day or two. The father entreated him not to leave, saying William, don't go to-day. "Why not, father?" said the son. "Do not leave home until you hear from me." At this the son promised to remain, and did so. About five o'clock that evening he received the dispatch telling of his father's death. This is truly strange, and by many would have been regarded as superstitious before the accident, but surely not afterwards. The morning he left home he told his wife he knew not where or how he should fall, but for her to be assured that he was ready. On the train he spent most of the time reading a beautiful Bible, which he carried in his valise, and talked long with an old friend, reading and expounding the third chapter of 1 John.—(*Western Advocate.*)

EVIDENTIAL VALUE OF CHRISTIAN EXPERIENCE.

Christianity bases its claim to allegiance on its ability to save and to witness the fact of salvation to the consciousness of the individual believer. It comes to men as the expression and manifestation of the truth; it addresses itself directly to those susceptibilities of our nature which receive the impress of things spiritual, and promises to reward obedience and confirm faith by a conciousness of its verity. "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself"—whether it be from above or from beneath; whether it be Divine or Human. St. Paul was "not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The experience of this power was to him the ground of his confirmed and exultant confidence. He knew that the Gospel had saved him, "the chief of sinners." Aside from this experience he had direct access to all the other evidences by which the claims of Christianity were supported; he was thoroughly acquainted with the Jewish Scriptures and with the facts now recorded in the Gospels; and yet these were seldom appealed to as the ground of his confidence. His own experience of the power of Christ was the basis of a personal certitude of the truth of. Chsistianity which all the anti-christian philosophies with which he had to deal could not shake. This was the ground of that assurance which gave effect to his preaching. He seems to have cared little for the philosophic defenses of the truth which are now so common. This may be accounted for in part by the fact that his appropriate work as an apostle was to publish the Gospel; to proclaim its glad tidings rather than to defend them against the attacks of false philosophy; yet it is a significant fact that in this grand work, laying the very foundations of the Christian faith, he aimed that his preaching should be not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of his hearers, should not stand in the wisdom of men but in the power of God. His arguments had their roots in the consciousness of salvation attested by the Spirit. Their cogency depended not on the "wisdom of words", but on the self-evidencing power of the truth as addressed to the conscience, and on its manifest frnits in the lives of men.

Now as in the Apostle's time, the highest proof of the truth of Christianity is the fact that it does what it proposes to do—gives to the true believer a consciousness of salvation from sin. If it could not bear this test, its other evidences would go for nothing. If men could truthfully say that they had tried in precisely the way the Gospel prescribes to find salvation, and failed—that they had yielded their wills without reserve to the claims of Christ and in the spirit of true repentance had cast themselves without doubt upon His mercy, and yet had felt no power delivering them from sin, or in their hearts no sense of Divine approval, no witnessing Spirit assuring them that they are children of God,—then there would be no sufficient proof of the truth of the Gospel. But such an experience testified to by thousands of believers, from the days of the Apostles until now is evidence, not to believers alone, but to all the world, that Christianity is all that it claims to be.

Dr. Francis L. Patton in the *Princeton Review* claims that aside from the experimental evidence of its verity Christianity can be proved true. We do not contradict this assertion; we admit the force of his argument; but when he denies that the believer's experience is available as a means of convincing others, he makes an unnecessary concession. "While the witness of the Spirit," says Dr. Patton, "is the ground of indefectible certitude to the individual, it is hard, if not impossible, to make our personal certitude the basis of argument with others." This difficulty exists when the certitude of a single individual is made the basis of an "argument" simply. The skeptic, looking upon Christianity simply as a system of belief, to be verified only by objective evidence, may say that the believer's "experience" is the *result* of his faith, and that it would be the same whether the doctrine believed were true or false. A narrow logic may hold to this position tenaciously, but an honest doubter, taking a broader view and open to conviction, would not fail to feel the force of the argument that "men do not gather grapes of thorns nor figs of thistles"—that the best character and the highest happiness of man are not the fruit of a lie, Indeed every man who is capable of weighing evidence intelligently and with candor is susceptible to impressions not wholly dependent upon logic, and to him Christianity speaking through the testimony of experience and the character of true believers, speaks *with authority*. It is true that unregenerate men can be, and have been, convinced of the truth of the Gospel by argument. It is equally certain that an indispensable part of that convincing argument is the experienced fact that the Gospel is the power of God unto salvation. It produces conviction in the minds of candid observers when all other evidences fail, and in its absence none would be convinced; Christianity would be without divine sanction and without authority.

These thoughts should serve to remind us of a truth too little thought of:—that the defence of Christianty does not rest wholly with the ministry and learned theologians. The fruits of Paul's preaching were the commendatory epistle of a genuine Apostleship in the very centre of Greek civilization, "read and known of all men." So to-day the Gospel must find its commendation in the lives of believers. In every genuine Christian life, in which the Christly spirit and character are recognised, there is a power to convince. Such a life is an assertion of the truth mightier than the sophistries by which it is opposed. Every true disciple of Christ, however humble is an effective preacher of the Gospel.—*N. Chr. Advacate*

Miscellany.

—Extract:

Science, searching for the origin of things, cannot find it in things themselves, and is compelled, after all its endeavours, to give the Creation over to reason and conscience for its final interpretation. It knows nothing by which it can gainsay their assertion that on the other side of the atoms is God. Beyond the last conceivable subdivison of matter, beneath the last imaginable centre of force, is the One substance—the continuous, indivisible, omnipotent, spiritual ground of existence the living God.

—Home Education.

The following rules are worthy of being printed in letters of gold, and placed in a conspicuous place in every household:

1. From our children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always undestand that you mean what you say.
3. Never promise them anything, unless you are quite sure you can give what you say.
4. If you tell a child to do something, show him how to do it and see that it is done.
5. Always punish your child for wilfully disobeying you, but never punish him in anger.
6. Never let them know that they vex you, or make you lose your self-command.
7. If they give way to petulance or ill temper, wait till they are calm, then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow tale-bearing.
14. Teach them self-denial, not self-indulgence.—*Indian Witness.*

—Not long ago Dr. Emil du Bois Reymond, an eminently learned and able scholar, and the foremost opponent of materialism and scienti-

fic atheism in Germany, published an essay on "The Limits of Natural Philosophy," in which he showed that its researches are restricted to what is cognizable by the senses; and that beyond these bounds, which sciences cannot pass, the guidance of faith is a necessity. His essay produced quite a sensation, to which he has recently added by a second essay before the Berlin "Academy of Sciences," in which he enunciates to his brother scientists seven world-problems which no one of them has been able to solve. 1. The existence of *matter* and of *power*. 2. The source of *motion*, 3. The begining of *life*. 4. The manifest proofs of *design* in nature. 5. The origin of simple *perception*. 6. Logical *thinking*, and the origin of *language*. 7. *Free-will*. Believe in God, and all these problems are readily solved. Ignore the Creator, and the demands made on your credulity are numerous and some of them stupendous.

TELEGRAPHIC NEWS.

London, May 4th: Mr. Forster has resigned the Chief Secretaryship of Ireland.—Lord Frederick Cavendish succeeds him.—Mr. Michael Davitt has been released.—Mr. Parnell and the other Home Rule Members who have been released took their seats in the House of Commons this evening.

5th: There was an exciting debate in the House of Commous last night on affairs in Ireland.—Mr. Forster attacked the policy of the Cabinet in releasing the suspects.—The Irish members denied that they had entered into any compact with the Government.—Mr. Parnell promised to assist in restoring order provided that the arrears of rent were remitted.

6th: Consequent upon a meeting of the Conservative members which was held yesterday for the purpose of discussing the change of the policy of the Government in Ireland, Sir Michael Hicks-Beach gave notice in the House of Commons last night that on Monday next he would introduce a motion demanding forthwith a statement from the Government respecting their policy in Ireland. Sir Michael will propose a vote of censure should the statement be unsatisfactory.—It is expected that a similar motion will be introduced in the Lords.—It is currently reported that Sir Michael Hicks-Beach will be supported by the Whigs.—The *Times* of to-day publishes a telegram from Paris stating that the Powers are agreed as to the principle of Turkish intervention in Egypt being abandoned, and that possibly Halim Pasha (the Khedive's great-uncle and pretender) will be substituted for Mehemet Tewfik, the present Khedive, should the Powers be unanimous as to the necessity for such a step. The initiative in this matter is left to France, who will, however, act in accord with England.

Cairo, 6th: Serious troubles have again broken out in the Soudan. The false prophet Mahdi has re-appeared at the head of a large force and defeated the Egyptian troops at Sennar, which town he has captured, and now threatens Khartoum.—The provinces of Darfour and Kordofan have revolted.

London, 7th: Lord Frederick Cavendish, the newly appointed Chief Secretary for Ireland, and Mr. Burke, the Under-Secretary, whilst walking together in Phœnix Park, Dublin, yesterday evening, were both stabbed to death in a horrible manner. No arrests have yet been made in connection with the assassination.—Serious riots have occurred at Ballina. The police, being stoned by the mob, fired on them, wounding seven.—Her Majesty the Queen went in procession through the city yesterday, and formally opened Epping forest to the public.

8th: The assassination of Lord Frederick Cavendish and Mr. Burke has caused a feeling of universal horror.—Mr. Parnell has issued a manifesto stating that the event will be disastrous to the Irish cause, and that Ireland's name will be sullied until the assassins are arrested.—A special Cabinet Council was held yesterday, and a further one will be held to day.—The *Times*, in a leading article in this morning's issue, denounces the policy of the Government in Ireland.—The Conservative leaders have announced that they will support the Government if repressive measures are adopted in Ireland.—The *Times*, in a leading article, this morning announces that the Government is willing to accept the amendment brought forward by the Right Hon'ble E. Gibson, M. P., Dublin University, that the Cloture shall not be applied unless a majority of two-thirds has declared in its favour.—No trace has as yet been discovered of the Dublin assassins —Mr. Gladstone this evening moved the adjournment of the House of Commons as a mark of respect to the memory of Lord Frederick Cavendish and Mr. Burke. Mr. Gladstone said it would now be necessary to recast the previous proposals made by the Government in respect to Ireland, and that he would introduce measures for the repression of crime in that country next Thursday. The question of the arrears of rent in Irelaud would, he said, be dealt with later on.—Sir Stafford Northcote announced his intention of supporting the Government.—Mr. Parnell said that he recognised the necessity for repressive measures.—The Lord Mayor of London has been requested to call a meeting at the Guildhall for the purpose of drawing up a petition to the Queen to dissolve the present Parliament.

Cairo, 8th: The Khedive persists in refusing to confirm the finding of the court-martial on the Circassian officers charged with complicity in the late plot to assassinate Arabi Bey, and has referred the matter to the Sultan.—A conflict has arisen between the Khedive and his Ministers.

Constantinople, 8th: Said Pasha, the former Governor of the Turkish possessions in the Archipelago, has been appointed Minister of Foreign Affairs.

London, 9th: A man named Moore, lately arrived in Ireland from America, has been arrested on suspicion in connection with the Dublin assassination.—The British Consul at New York is, on behalf of the British Government, offering rewards for any information which will lead to the discovery of the perpetrators.—The Chief Secretaryship of Ireland has been offered to Sir Carles Dilke, who has, however, refused the appointment, because the Chief Secretary of Ireland is excluded from a seat in the Cabinet.—The carman who is supposed to have driven the assassins to Phœnix Park has been arrested.—Mr. G. O. Trevelyan, the Secretary of the Admiralty, has been appointed Chief Secretary for Ireland without a seat in the Cabinet.—The statement that the Lord Mayor had been requested to call a meeting at Guildhall to petition the Queen to dissolve Parliament is pronounced untrue.

Cairo, 9th: The Khedive has commuted the finding of the court-martial on the Circassian officers to simple exile.

London, 10th: Mr. Trevelyan's appointment to the Chief Secretaryship of Ireland is popular.—Mr. Hamilton, of the Admiralty Office, succeeds Mr. Burke as Under-Secretary.—The man Moore, and the carman, who were arrested in connection with the Dublin assassination, have been discharged. More arrests, however, are being made.—The Government has offered a reward of £10,000 for information leading to the conviction of the murderers. The police are sanguine of success.

Cario, 10th: Affairs here are in a critical state. The Ministry resist the Khedive's commutation of the sentence passed on the Circassian officers, and contemplate deposing him. The British and French Consuls-General support the Khedive. It is reported that several of the foreign Consuls have asked their respective Governments to despatch ironclads to Alexandria.—EVENING.—Egypt is in a state of revolution. The Ministers have summoned the Chamber to assemble without any authority for so doing—It is considered that the deposition of the Khedive in favour of Arabi Pasha is virtually achieved unless immediate intervention is decided upon. The Ministers have given their formal assurances that there will be no danger to the lives and property of Europeans, but in case of Turkish intervention, they are resolved to defend the country.

PASSENGERS SAILED.

Per P and O Str *Venetia*, 5; additional:

For London—Mr and Mrs Jardine and 2 infants, and Mr Gowland and child.
For Brindisi—Mr A Thompson, Col S Boulderson, and Mr W H Reynolds.
For Venice—Lieut Col and Mrs Beville.
For Aden—Mr H M Abbass Hassan.
For Suez—Mr H Arthur.

Per Str *Vorwarts*, 5:

For Trieste—Colonel H Watson, Dr H Cook, Mrs Cook, Miss Cook, Colonel F J T Ross, Mr and Mrs N Sewin, Dr J Bennet, Mrs Bennet, Mr James Furrell, Miss J P Furrell, Mr and Mrs Max Minck, Mr E Norsa, Mr R Dunlop, Mr K Fisher, Mr J Lewis, Mrs Lewis, Revd Father Harzheim, Revd Father Hentsch.
For Suez—Mr D Macropolo and friend, Mr S Cacom'kis, and Mrs Friedwald.
For Port Said—Mr J Dinar.

Per P and O Str *Clyde*, 12:

For London—Mrs Price and two daughters, A Gentleman, Mr D J Jardine, Mr and Mrs Davey, child and infant, Capt Ferris, Mrs Ferris and child, Mr and Mrs E Dowson, child and infant, Mrs Bocquet, Mr and Mrs J G Smith and infant, Mrs W A Baker and two infants, Lieut Col Stockley, Mr and Mrs R F Coster, Mr and Mrs Wilbe and two children, Mr and Mrs H Beevor, Lieut R P Sandeman, Dr and Mrs Peters, Lady Bayley, child and infant, Miss Farquharson, Major Fawkes, Mrs Le Breton and infant, Col H M Douglas, Mr, Mrs and Miss Garr-Gomm and child, Mrs Worsley, Mr and Mrs Manson, Lieut Rawnsley, Lieut Steele, Dr A Menist, General Hatch, Mrs and Miss Bennett, Mr and Mrs Furr, Col Beckham, Mr and Mrs Allen, Mrs and Miss Buchanan, Master Buchanan, Mr and Mrs Fell and three children, Mrs E Phillips, Mrs Byrchall, Miss Byrchall, Mrs Gaffakin, Mrs Stewart and infant, Miss Dowe, Mr and Mrs Welch, Mrs E Bull, Mr and Mrs Henry, Mrs Peddle, Mrs and Miss Langton, Miss Tyson, Mrs McMickan, Mister Jackson, Dr and Mrs Popham, Miss E Adorff, Mr and Mrs H Jack, Mrs May, child and infant, Miss J R Spring, Mrs Basil Lang, child and infant, Miss Roberts, Lieut A F Warre, Lieut W F H Stafford, Captain, M Slade, Messrs O S Stack, McK Stent, Daniel Blyth, R A Way, T Smith, Blair, J Phelps, Lumbourne, Basil Gray, A Smith, W S Friend, Buchanan, A H Sigel, A H Cooper, G M Frean, Byrchall, Gaffakin, H Dowe, B C Belt, Birrell, H Rocke, T Tyson, Sutherland, R Hunter, E Davey, E K Craig, G Fallon, M Hutcheson, R Collings, and White.
For Brindisi—Lieut Col E P Gambier, Col Perran, Col Grant, Mrs Leacock and infant, Miss Leacock, Major K F Stevenson, Miss Page, A Gentleman, Dr W T Woods, Dr and Mrs Kergan, Capt F B Welch, Messrs Morrison, J Hintze, Warden, W S Betts, C Macnaghton, W W Glenn, A Harvey, W Belford, J H Crawley-Bovey, Playfair, Sherman, T S Jenkins, Bennett, Polor, and Simson.
For Venice—Mr and Mrs Schumacher, Messrs H Fortey, E C Simson, W S D Blackhall, R B Forman, and E Manning.

PASSENGERS ARRIVED.

Per Str *Wistow Hall*, 7, From Liverpool:

Mr R Read; Mrs Greaves; Miss Greaves; Mr G R Davies; Capt Smith; Mr H Couldrey; and Mrs Couldrey.

Per P and O Str *Malwa*, 9:

From Gravesend—Lieut H N C Noble.
From Drindisi—Lieut Col W Campbell; Mr Lynch; Mr F Morrison; Mr G Ormiston; Major G R Peart; Major C R Johnstone; and Major Rolland.
From Venice—Dr and Mrs Langley; Miss Langley and 2 children; Mr S E Wheeler; Mr H W Reynolds; and Mrs Reynolds.
From Suez—Gunners Hansan and Swiner; Driver Pritcher; Mr Maxwell; Mr Hand; Mr Edward Glaser and Major Kelsey.

Domestic Occurrence.

BIRTHS.

PENNEY—At Mazagon 8th May 1882, the wife of Mr James Penney—Foreman Coppersmith B I S N Co's Dockyard of a daughter.

BRENNAN—May 8, the wife of J Brennan, Government Dockyard, of a son.

DEATHS.

MAUGHAN—May 3, at Puchmarhi, Helen Minnie, child of James A and Agnes M. Maughan, aged 2 years and 4 months.

COOPER—May 5, at Colaba, Frederick Cooper, Chief Engineer, Gun Carriage Factory, aged 46 years.

BOORER—May 5, at No. 56, Hornby Row, after a long and painful illness, William Henry, the son of Mr and Mrs Boorer, aged 11 years and 4 months.

"BOMBAY GUARDIAN."

Subscriptions received from 6th to 13th May 1882.

Rev. Dr. H. Gundert, 1st March 1883, Rs. 9-4; Rev. Paul Ott, 1st March 1883, Rs. 7-10; Rev. G. Grossman, 1st March 1883, Rs. 7-10; Rev. W. Roth, 1st March 1883, Rs. 7-10; Rev. H. A. Kaundinya, 1st March 1883, Rs. 7-10; Rev. M. Mieg, 1st March 1883, Rs. 7-10; Rev. W. Stokes, 1st March 1883, Rs. 7-10; Rev. R. Hartman, 1st March 1883, Rs. 7-10; Rev. B. Grater, 1st March 1883, Rs. 7-10; Rev. A. Manner, 1st March 1883, Rs. 7-10; Rev. R. G. Ritter, 1st Marrh 1883,

Rs. 7-10; Rev. A. Rubland, 1st March 1883, Rs. 7-10; Rev. J. Hermelink, 1st March 1883, Rs. 7-10; Rev. M. H. Hock, 1st March 1883, Rs. 7-10; Andas Secretariat, 1st March 1883, Rs. 4-10; M. Goray, for Postage, 30th April 1883, Rs. 1-10; J. R. Boyd, 31st December 1882, Rs. 7-10; W. A. Blunt, 1st June 1882, Re 1; B. Bhimappa, 31st December 1882 Rs. 7-10.

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Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

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KHOJAH BAZAAR, *Bombay, 7th May,* 1881.

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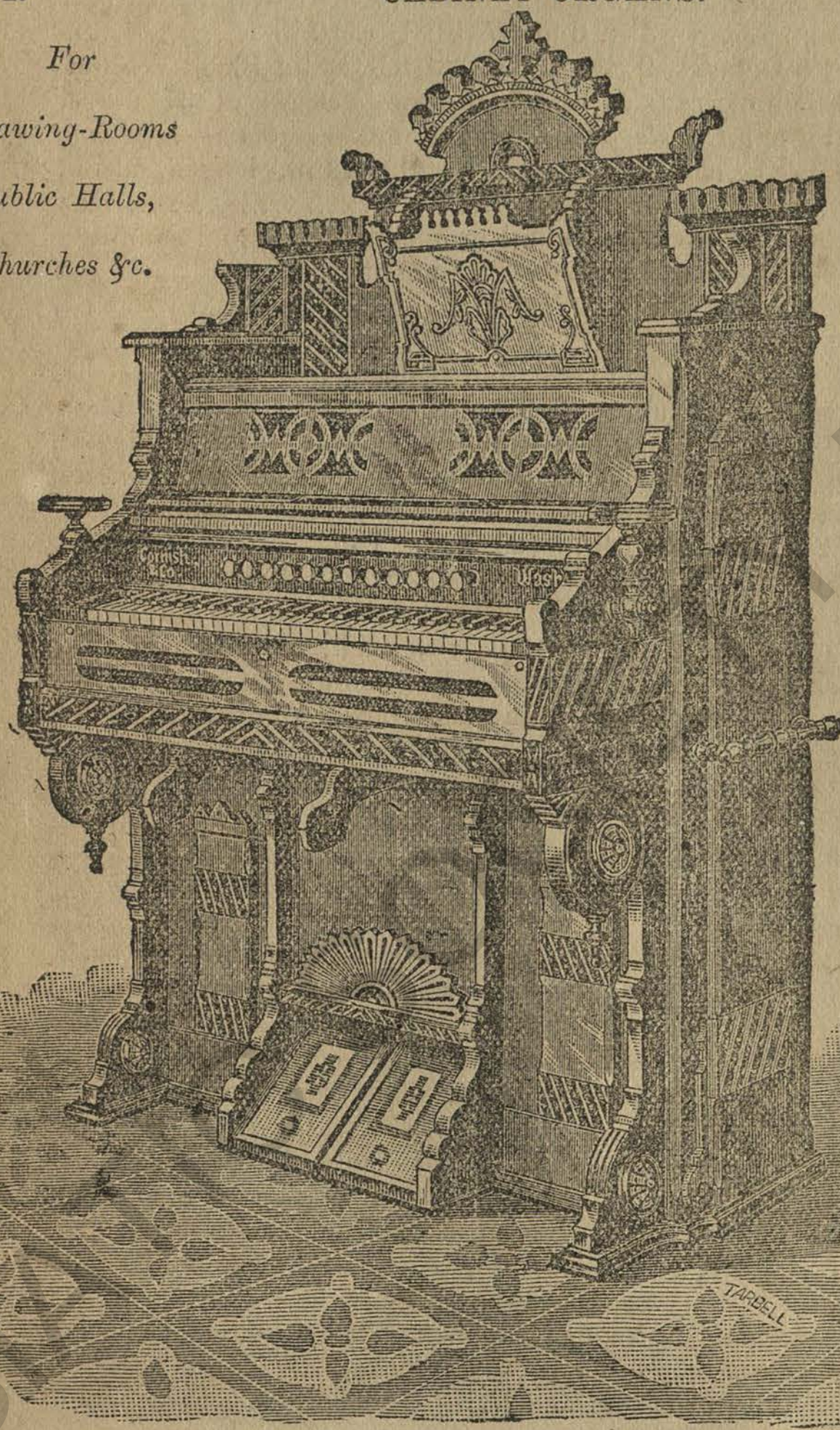

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No. 4. "Favorite." Same as No. 3, with high ornamental back and sounding box. Substantial case, embellished with carved ornaments, fancy fret and gilt tracings. Height, 65 in., Length, 44 in., Width 24 inches; Weight boxed, 325 lbs. See cut on page 4 .....Rs. 190

No. 5. Three sets of reeds, 9 stops. Diapason, Hantboy, Dulcet, Principal, Voilana, Flute, Dulciana, Echo, VoxHumana. The case is solid Walnut handsomely polished, and has a high sounding-box with ornamented top. Sliding lid, lamp stands and neat scroll work. See cut on page 5. .....Rs. 265

No. 6. Twelve stops; Two Knee swells; Five Sets of Reeds as follows:—— (1) *Melodia*, 37 Notes, (2) *Diapason*, 24n., (3) *Viola*, 14n., (4) *Celeste*, 23n., (4) *Sub-Bass*, 14 notes; Also (6) *Violina*, (7) *Dulciana*, (8) *Echo*, (9) *Diapason Forte*, (10) *Prin. Forte*, (11) *Vox Humana*, (12) *Piano.* Solid Walnut Case, neat mouldings, handsome tracings, sliding fall with lock, handles &c. The crown-like back is 66 inches high with music pocket and sounding-box. .....Rs. 275

No. 7. Fourteen Stops. Same as No. 6, in music power; but adding two stops; (13) *Treble Coupler*, and (14) *Bass Coupler.* This divided Octave Coupler is made of strong coppered steel rods. It couples full five Octaves and so *doubles the power* of the Organ. The Bass and the Treble are coupled seperately, giving excellent command of variety in tones and power. .....Rs. 285

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No. 10. Style "Orient." Five Octaves and 16 stops including *Octave Coupler* (divided) *Grand Organ and Left Knee Swell, Violina, Dulciana, Piano, Echo, Diapason* and *Principal Forte* and the *Music Stops* described under No. 9, also the *Tone Modulator.* Height 70 inches, Resonant Case, artistically ornamented with hand carving, burl panels and bars. See Engraving, 1st page,..... .....Rs. 360

No. 11. Smith's Organ. For Parlor or Chapel. Twelve stops, viz. Diapason, Dulciana, principal, Flute, Kalophon, Sub-Bass, Octave Coupler, Tremulant, Two Dolce and Two Forte stops. Grand Organ and Forte Knee swells. Five sets of reeds, of two and a half Octaves each, and one set of one octave. A very beautiful instrument, solid and well proportioned, and finished with tasteful scrolls and panels, Height 6 ft. 1 in. .....Rs. 440

No. 12. Smith's "Queen Anne" style. Five Octaves, Six sets of reeds, same as No. 11. Sixteen stops, adding two more Forte swells. Walnut case of fine proportions, in the style of furniture that prevailed in Queen Anne's time. Height 6 ft. 4 in, length 3 ft. 10 in. .....Rs. 450

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,,	*Celeste*	,,	23	,,	8	,,	*Piano*
,,	*Clarionet*	,,	23	,,	8	,,	*Dulcet*
,,	*Viola*	,,	14	,,	4	,,	*Echo*
,,	*Hautboy*	,,	14	,,	8	,,	*Tremulo*
,,	*Diapason*	,,	24	,,	8	,,	*Principal Forte*
,,	*Trumpet*	,,	24	,,	8	,,	*Diapason Forte*
,,	*Bourdon Bass*	,,	24	,,	16	,,	*Octave Coupler.*
,,	*Sub-Bass*	,,	13	,,	32	,,	

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No. 15. Church Organ. Five Octaves, 18 Stops. Same Music and action as the Pipe Organ No. 17 below,—with the "Chapel" Style of case as No. 13. Rs. 500

No. 16. Pipe Top Organ, Nine sets Reeds, 16 Stops &c. The same action and music as No. 13 above, with Ornamental Pipe Top .....Rs. 520

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One Set of	*Melodia*	*Reeds*,	37	*Notes*,	8	Feet tone.	*Piano*
,,	*Celeste*	,,	37	,,	8	,,	*Diapason Forte*
,,	*Clarionet*	,,	37	,,	8	,,	*Principal do.*
,,	*Diapason*	,,	24	,,	8	,,	*Octave Coupler*
,,	*Flute*	,,	37	,,	4	,,	*Dulcet*
,,	*Principal*	,,	24	,,	4	,,	*Echo*
,,	*Trumpet*	,,	24	,,	8	,,	*Right Knee Stop*
,,	*Bourdon Bass*	,,	24	,,	16	,,	*Grand Organ Stop*
,,	*Sub-Bass*	,,	13	,,	32	,,	*Tremulo.*

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No. 20. Pedal Organ, Double Bank. Twelve Sets of Reeds. Style of Case same as No. 18. Two Banks of Keys and Three additional sets of Reeds. A noble instrument of deep, sonorous tone. Well adapted to lead large choirs and congregations. A Black Walnut Bench is given free with this Organ.....Rs. 1220

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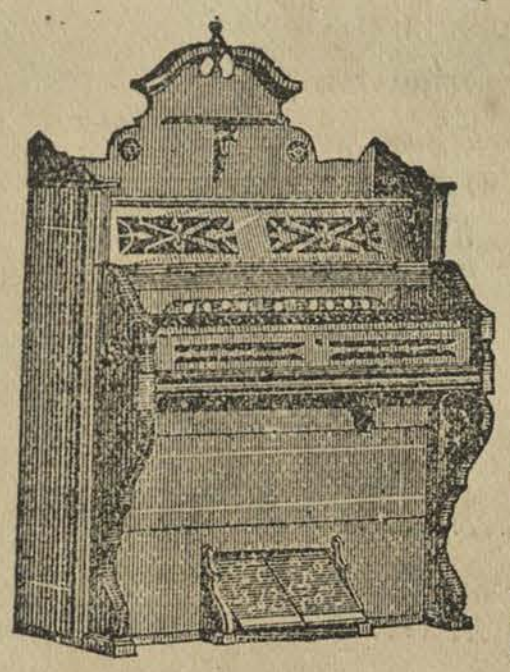

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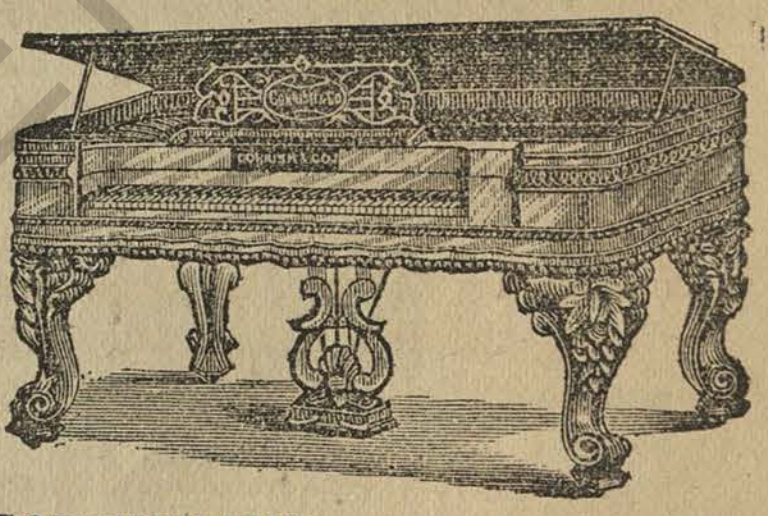

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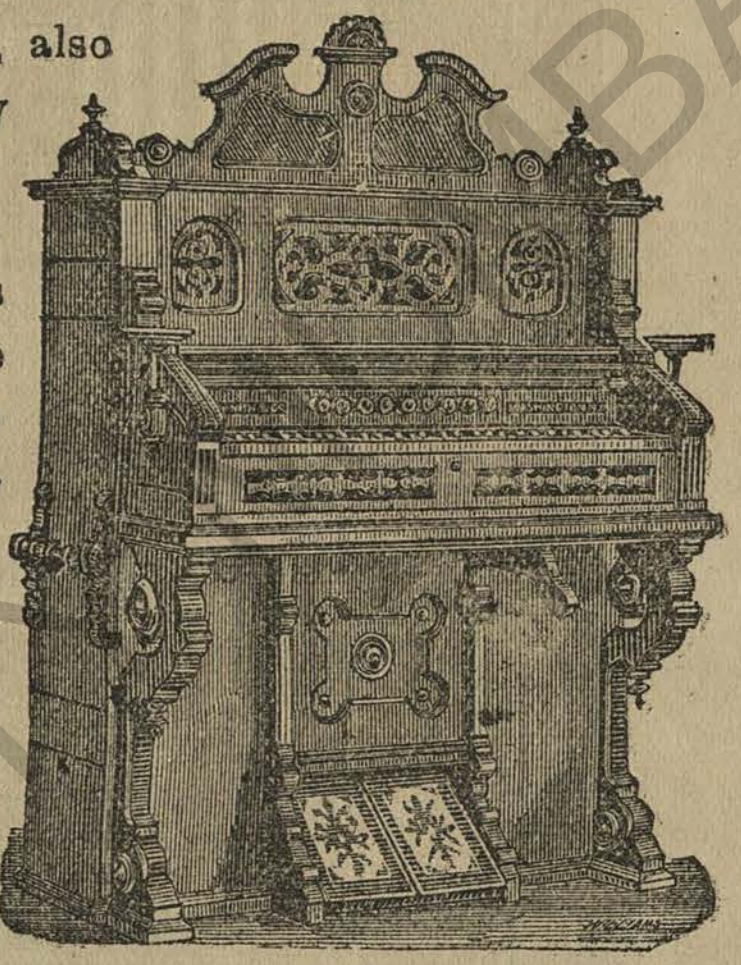


STYLE No. 6 Rs. 265.

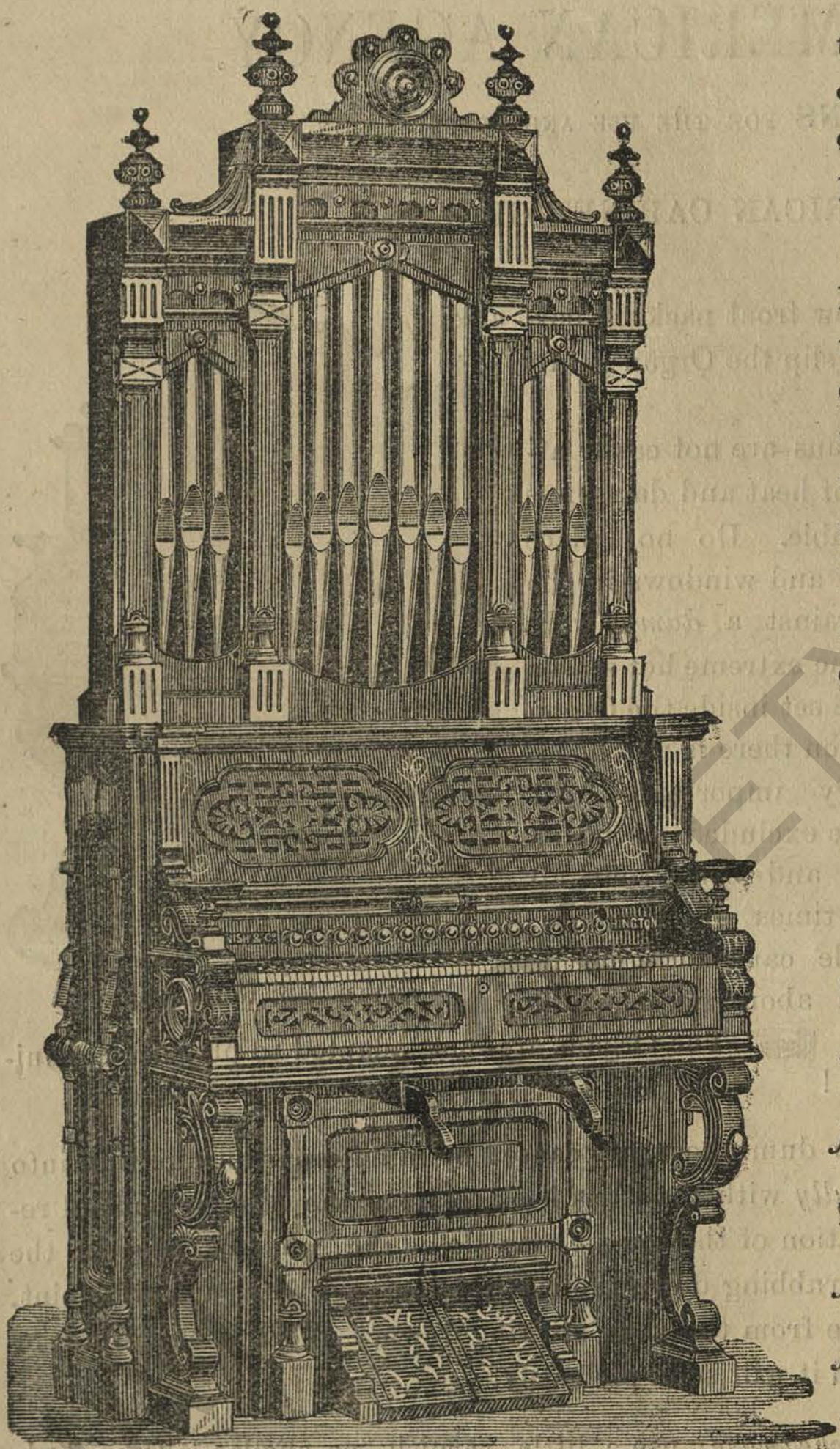
2. EXPOSURE. Our Organs are not easily affected by climate, yet extremes of heat and dampness should be avoided as far practicable. Do not place the instrument before the doors and windows in the hot winds and monsoons, nor against a *damp* wall. A quilted cover is useful. In the extreme hot season small clay cups of water may be set inside the Organ below. But too much evaporation there is not good.

3. CLEANLINESS is very important. All kinds of dust and dirt should be excluded as far as possible. Take off back board and brush out all dust, cobwebs &c., two or three times every month. To keep out insects keep a little camphor gum in cloth inside. Move the Organ about occasionally sweeping the floor underneath. ☞ The Organs are not adapted to play accompaniments to the singing of crickets !

4. JARRING SOUNDS or dumb keys, are caused by minute particles getting into the reeds. Draw the reed *carefully* with the brass hook, remove the obstruction and replace it. Very seldom the vibration of the tongue may strike the wood or edge of the reed. This can be remedied by rubbing down the interfereing part with a knife-point. Prolonged sounds generally come from the keys sticking down. Work it on its pin, or enlarge the hole underneath, and it will soon ply easily.

5. INJURIES &c. *Scratched case*; use a little varnish, or shellac. If on dark wood, add a little umber. *Breakage of Reed* can only occur by careless drawing. We can supply new reeds at a slight cost. *Joints* and friction parts should be kept clean and slightly oiled. *Keys* should be frequently exposed to the air. If discolored they may be exposed to the rays of the sun. A clean cloth moistened with pure spirits is excellent for cleaning them.

6. THE STOPS, (See Circular.) As the styles of Organs so vary, no rule can be given as to the use of stops in all. You can easily ascertain by use what are Music stops, what Combination, and what Mechanical stops. Study the best combinations and



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their adaptation to various kinds of music. The use of swells &c can best be learned by careful practice.

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BRITISH AND CONTINENTAL SLAVERY.

A NOTE OF WARNING FOR INDIA.

THERE are two giant evils extant which threaten our nation and its homes. Already they have taken a strong hold upon India. They are:—

I.—THE SLAVE TRADE IN ENGLISH AND OTHER EUROPEAN GIRLS; and,

II.—THE GOVERNMENT REGULATION AND SANCTION OF PROSTITUTION.

These are closely linked together; and, difficult though the task may be, they must be candidly exposed and manfully opposed.

I.—*The White Slave Trade of Great Britain, its Colonies and of Continental Europe.* It may sound strange to state that the nation which has taken such a leading part in the abolition of the African Slave Trade still harbors a worse system within its own empire. But if the reader will carefully examine the sad subject, he will find here a slavery more revolting and deadly to its wretched subjects and with issues more blighting to mankind than that "sum of all villainies," African Slavery.

There are extended systems in long and successful operation for the abduction, ruin and sale of white young women. Take one item only:—"Mr. Aimé Humbert has lately returned from a mission undertaken by him on behalf of the Federation to *Austro-Hungary*, and of which he has presented a deeply interesting report. He finds the white Slave Trade being carried on extensively between Bucharest and Southern America. Immoral Agents from Brazil also, he says, pour into Germany and Austria, in order to induce young girls to go to Rio Janeiro, where 'their fate is sealed.' 'The same is the case with the Argentine Republic, and in general with the States of La Plata; while on the other hand, girls are sent in batches from the Danubian principalities to the East Indies, to be sold into the slavery of vice which the British Government has there officially sanctioned.'"

The "London Committee for the Exposure and Suppression of the Traffic in English Girls for Purposes of Continental Prostitution" in its Report for 1881 makes some startling revelations. The subject has been before Parliament. One would think that the mere exposure of such a cruel and horrible slavery would raise a crusade of rescue for the lost and of extermination for the diabolical systems of seduction and shame. But there are mighty obstacles. 1. The organizations of this slave trade are more extensive and better contrived than the public have ever conceived. 2. The evils are fortified by their very shame; so that only men and women of the most devoted determination can be found to openly oppose them.

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3. There exists an almost universal selfishness so blighting that even causes of charity have often to appeal largely to some personal motive in order to excite people to their support. This cause has but very little honor to offer its advocates. 4. The state legalization of vice, (Sec. II), is so intimately linked with this method of supplying victims for the licentiousness which our Government thus encourages, that even this terrible traffic is indirectly upheld by the arm of the law.

I am aware that this last statement will open the eyes of some who have from partial ignorance of the entire question attempted to excuse the Acts ; but we only beg that all such persons will fully investigate the subject in all its bearings.

II. *In England, India and elsewhere the British Government grants regular licenses to public prostitutes.* This iniquity which otherwise has been regarded a *crime* along with robbery, murder, arson &c., as a nuisance to society and a disgrace to any land, is now regulated as an honest business. This highly enlightened nation by Act of Parliament sanctions and promotes this shameful vice even more than it does many of the honorable trades and professions ; for it provides a large and costly system of hospitals and medical attendance to protect the health and thus encourage the votaries of sensuality. In the military stations the licensed must pass shameful examinations, and the Government physicians whose incomes are created or enlarged by this abominable business are often found pleading in favor of the Acts !

Under a misleading name the so-called "Contagious Diseases Acts" were covertly hurried through the British Parliament as not proper to be discussed. They were borrowed from the immoral legislation of the Continent, where an active organization exists for the extension of similar Acts among all nations.

To enforce the registration of all such characters, the rules are made so stringent that any suspected female may be seized by the secret police and compelled to prove her innocence ! Several cases are known to have occurred where innocent unprotected girls have thus been taken and forced to submit to the regular examinations among the troops of wretched women who throng the police and medical offices on those occasions. This they must do twelve months under penalty of imprisonment. Thus thrown among the vilest as suspected, their reputation so disgraced that scarce any decent family in the town would care to receive them, no friend to protect them, but many to kick them downwards, what could result ? Two committed suicide, a few have been rescued, some lost altogether. So that by the strong arm of our so-called Christian Government poor, defenceless girls are seized upon mere suspicion, thrown among the vilest, and compelled to self-murder or cast headlong into the whirlpool of shame and sin.

This is an awful charge to make against our national and municipal governments, and if it is not true those who originated it should be seized for treason. *But it is* TRUE, and the cases are before the public. (See the paper, "Ruined by Act of Parliament," and other publications).

One of the most ghastly features of this Government license of vice in this :— *It is slowly and surely teaching the people that immorality is right.* Thus American Slavery was first endured under the plea of a "necessary evil ;" but this excuse was too openly inconsistent even for the politicians and far too temporary for the slave holders, and both parties soon united in demanding its recognition as

the best economy for society, and preachers from many a pulpit proclaimed its "divine right." Already this slavery of women has advanced to the first stage named above, and is legislated upon as *necessary*. Many who look upon the abomination as *wrong*, yet think it *must be endured!* But we have met those who have advanced the question to the second stage, and boldly claim that the Creator allows and has intended more liberty than marriage and home. Do you say that this heresy can never be preached as was African slavery? Look at the Mormon "Church" and its great progress within the past thirty years. Do not say that our nation is safe while the viper is being warmed to life and power in her bosom. Let Britain first cast this terrible beam out of her own eye, and then she can see clearly to advise her American daughter as to the folly and danger of Mormonism. When our neighbors and the young men and women around us have been brought to believe that inmorality is right, where will be our *homes*? Where the honor of our sons and daughters? When these dark errors are propagated in our nation, what must result to public society and the state? Open the pages of history and read there the fate of the most enlightened and civilized nations that have gone before us, and let us not allow their history to repeat itself in our beloved empire.

And there are still more important views to be taken of this subject which must be reserved for presentation hereafter. One of these is the glaring mockery made by these laws of the religion professed by the nation which promotes this crime and winks at this slavery. The spectacle of a Government receiving a large income in licensing a sin which the Bible most loudly condemns, and threatens with eternal woe, and handing this money over to clergymen for preaching the truths of that Bible, is—to say the least,—*supremely ridiculous.*

Another point which we must defer is *the direct danger to the homes of India.*

As this leaflet is sent out only to introduce these questions to the public, I cannot here present those distressing facts which are at hand, nor enlarge into arguments and appeals. I trust that this will arouse a spirit of inquiry, and that both English and Native thinkers will give the matter an investigation worthy of the grave importance of the subject.

Read the revelations made by those who have ferreted out the facts. Be willing to know a few of the horrors through which the weak and helpless are doomed to pass. Weigh the statements and opinions of the able writers who have thoroughly studied these sad themes. See what results are accruing and what dangers are impending.

You may be surprised at the number of gentlemen and ladies of high position and repute who have openly entered the lists to oppose these mighty evils, and you will be interested to learn what they have already accomplished. Yet you will be also surprised that so much more remains to be done, and that so much is urgently and immediately demanded. Doubtless something more may be suggested as practicable to be done in India in this department of truth and humanity.

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A SPECIAL APPEAL

to the Friends of Christianity in India.

DEAR FRIENDS,

Without doubt some of the greatest hindrances to the spread of the gospsel in this land come from the side of nominal Christianity. And those which are most dangerous are the hardest to conquer. What can more effectually cause the heathen of India to despise and reject our holy religion than to see this professedly Christian Government sanction and promote licentionsness and public prostitution? And how many will gladly welcome this high seal of approval upon the untold baseness of their depravity. But if we remain silent, will not we seem to be tacitly assenting to these great evils?

What shall be done? It is more difficult to agitate reform as to unchastity than any other question. Hence India's bravest friends must lend all the aid possible. For the sake of our common Christianity we must labor to oppose the base systems of evil now spreading in our midst.

The accompanying paper upon "British and Continental Slavery" is sent you with the hope that you will do all you can to oppose the public countenance and the state legalization of prostitution, and its twin sister, female slavery. You can help the cause much by assisting in the spread of the publication of the London Committees. Many will be able to give direct aid by promoting the discussion of the questions involved. We must create a healthy public sentiment. Let us put the question before the people. It is noticeable that in England the *working men* are most active in opposing these dangerous foes of their homes. The mission workers of India are best situated to introduce the matter here. Place the facts before you neighbors both European and Native. The people have not been duly informed of the extent and enormity of these shameful crimes which our nominally Christian Government is fostering.

God plainly declares this business to be a damning sin, Eph. 5, 5; 1 Tim. 1.10; Heb. 13.4; Rev. 21.8; 22.15, &c. Yet our Government carries on the business, and receives the wages which the Lord de-

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clares to be an "abomination," Dent. 23.18. Can we expect God to bless us greatly if we remain silent while His awful curse thus rests upon our nation?

Do not let the missionaries think that the wolf will let their happy folds alone. The spread of this contagion will make fearful havoc in our native congregations. In an American city I was invited to address the inmates of a Reformatory Female Hospital. About thirty well dressed and fine looking young women were present. I announced the familiar hymn.

"Out on an ocean all boundless we ride,
We're homeward bound,"

I thonght that but few of these abandoned characters would be able to sing a Christian hymn; but to my astonishment, they all joined and sang it as heartily and sweetly as a May-day choir. At once the overwhelming thought pierced me, THESE ARE OUR SUNDAY SCHOOL GIRLS. And I learned that evening that one of them was the daughter of a minister!

"Jesus, great Shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep,
For O! the wolf is nigh.

"He comes, of hellish malice full,
To scatter, tear and slay;
He seizes every straggling soul
As his own lawful prey."

For this desperate disease we need the most mighty remedy "*The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted to proclaim liberty to the captives, and the opening of the prison to them that are bound.*" *Isa.* 61.1.

Yours very Sincerely,

W. J. GLADWIN,

Mazagon, Bombay.

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